

SPIRIT AND PERSONALITY

WILLIAM S. BISHOP, D.D.

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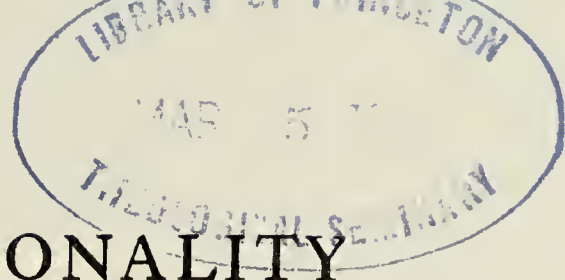
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AN ESSAY IN THEOLOGICAL INTERPRETATION

BY

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TO MY WIFE
WISE COUNSELLOR · SYMPATHETIC CRITIC



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FOREWORD

THIS book is an interesting and, I think, an important contribution to theology. It represents the thought and study thro many years of a learned and devout priest of the Church. To Christians, who reverence Holy Scripture and its interpretation in the Catholic Creed, it will prove a real message of help; by those who are familiar with the inevitable controversies that grew out of the endeavor to relate the facts of the Incarnation and the Person and work of the Holy Spirit to the conclusions of philosophy — Eastern and Western — the chapters in this book will be read with deep interest and profit. It is a book for believers — more especially for Bible students and clergy — it carries us into deep waters: but, considering the rather abstruse nature of the subjects treated, it is clear and convincing — and it abounds in Scriptural and literary reference and illustration.

Students of theology will be especially interested in Dr. Bishop's discussion of:

(1) The relation of the Holy Spirit to the Glorified Christ,

(2) The Humanity of our Lord, as Personal and Impersonal,

(3) His historical and philosophical review of the doctrine of the Holy Trinity, and

(4) His interpretation of St. Paul's doctrine of Justification.

Throughout they cannot fail to be impressed with the subtle and careful reasoning and analysis, and the simple, profound reverence of a true scholar and a man who walks with God.

THOMAS F. GAILOR
Bishop of Tennessee

PREFACE

THIS little book is a study of personality in the light of the New Testament and of Christian thought, particularly as the latter finds its expression in the historic Creeds. It is the author's conviction that in *personality* is to be recognized the supreme category of theology, as well as of its kindred sciences, psychology and ethics. Christian theology finds its point of departure nowhere else but in reverent Christian faith; it has its witness in Holy Scripture and in the historic Creeds of the Church. The endeavor in the present work has been first, to exhibit the Scriptural basis for the kindred conceptions of 'spirit' and of 'personality,' and then to examine the evidence of personal consciousness and of the thought of the Church. The New Testament is the point of departure in the opening chapters, which deal respectively with the personality of Christ and of the Holy Spirit. Of these it may be said that nearly all of Chapter I and the first section of Chapter II appeared in the form of articles contributed to "The Expositor"; the second section of Chapter II was originally given (in part) in the form of lectures to students in the General Theological Seminary, New York City, and in the University of the South. "Justification by faith" formed the subject of a course of lectures delivered in the Sewanee Summer School

of Theology, and, later, in the General Seminary. In Chapter III the doctrine of the Trinity is reviewed with special reference to its Nicene and Augustinian stages of development, while Chapter IV deals with the Incarnation. Both of these great dogmas — that of the Holy Trinity and that of the Incarnation — are interpreted through the application of the conception of personality. Doctrine is traced back to its twofold source, — in the New Testament tradition on the one hand, and in philosophic thought and self-analysis on the other. Neither one of these elements may be overlooked if we are to have a right understanding of the theology of the Christian Church. Divine Revelation and human consciousness — the latter as enlightened by the Holy Spirit who inhabits and directs the Church — these are the bases of theological science; and of these Divine Revelation as contained in Holy Scripture supplies us with the ultimate norm and standard of authority. It is to that Revelation as interpreted by the reverent and earnest thought of successive generations in the Christian Church that we are mainly indebted for our modern conception of spiritual personality. Belief in a God who reveals Himself as Three and yet as One, and who, in the Person of Jesus Christ has united our manhood with Himself, has raised human thinking to the spiritual level, and has given birth to the conception of personality as held in the Christian world to-day.

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SPIRIT AND PERSONALITY

SPIRIT AND PERSONALITY

CHAPTER I

THE EXALTATION AND HEAVENLY PRIESTHOOD OF CHRIST

i. THE GLORIFICATION OF CHRIST; HIS RELATION TO THE HOLY SPIRIT

DURING recent years emphasis has been laid upon the humanity of Jesus and the historic circumstances of His life here upon earth. In the view of the present writer the time has now come to lay fresh emphasis upon the fact of the Divine Christ, as not only a historic but also a super-historic Person, and upon His life not merely as enshrined in a historic record, but, even more, as a transcendent, present reality. It behooved the Christ not only to undergo such things as came to Him in His human experience, but also, after that, to "enter into his glory." Our point of departure, therefore, in this present theological study, is not the Incarnation of the Redeemer, or even His atoning death upon the cross, but rather His exaltation or glorification; His entrance upon His present heavenly state of existence, and the life-giving relation which

He sustains to His Church and people, as the result not only of His death upon the cross, but of His resurrection from the dead, His ascension into heaven and His session at the right hand of God. The point of departure of what may be called historic Catholicism was in the doctrine of the Incarnation; Evangelicalism finds its pivotal centre and base in the atoning sacrifice of Christ upon the Cross. Is not our theology to-day finding a fresh point of departure in the Resurrection and glorification of Christ, and in the closely associated doctrine of the Spirit? Such, at any rate, is the conviction of the writer of these pages.

Our starting-point, then, is the Resurrection of Jesus; His ascension into heaven, and the Gift of the Spirit by which the Church was constituted the living Body of Christ. Our Lord's 'glorification' meant for Himself a new relation to the Holy Spirit. Further than this, it meant on His part a new relation to the world and to mankind. The message of St. Peter in the first Christian sermon preached to the assembled multitude in Jerusalem on that day of Pentecost was, — "God hath made this same Jesus of Nazareth, whom ye crucified, (to be) Lord and Christ." In these words we find indicated the glorification of Jesus. In His relation to the world and to the Church Jesus has now become "Lord;" all authority in heaven and on earth has been committed to Him; He has received "the Name which is above every name;

that in the Name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But besides this 'external' change (as it may be called) whereby Jesus is exalted to the right hand of power and dominion, there is a coincident inner change which consists in a new relation henceforward to be sustained by Him to the Divine Spirit. The name 'Christ' which He had already borne during His life upon earth is henceforward to be borne by Him in a new sense, which may be expressed by saying that the human Jesus is henceforth to be recognized as the Divine Christ. The name 'Christ' in its original signification meant 'the Anointed One,' — the One upon whom the Divine Spirit rests and abides. This is witnessed to by our Saviour's Baptism, wherein the Spirit of God descended in the form of a dove, and abode upon Him. But now in His Resurrection and exaltation to heaven, Christ, so to speak, receives and appropriates that Spirit of God as His own personal Spirit; the Spirit of God is from henceforth recognized as also the Spirit of Christ, — a constituent element in the being of the Risen Lord. For, in the words of St. Paul, "the Lord is the Spirit."¹ This glorification of Christ is, moreover, the condition and presupposition of the birth of the Church as a new creation. "Though we have (heretofore) known Christ after the flesh," says

¹ II. Cor. iii. 17.

St. Paul, "yet now henceforth know we him (so) no more. Therefore," as the Apostle continues, "if any man be in Christ, he is a new creature" (or, as the words may be otherwise rendered, "there is a new creation"); "old things are passed away; behold, all things are become new" (II. Cor. v. 16, 17). The Divine Spirit, to whose motions and promptings Jesus had so perfectly responded throughout the days of His life here upon earth, is now recognized as the personal Spirit of Christ Himself. From henceforth the human spirit of Jesus shall enshrine and itself be ensphered by the Spirit of God. The effect of this union is the 'quickenings'¹ and enlargement of the human spirit of Jesus, so that it becomes all but infinite in its power and energy. He has "ascended up far above all heavens, that he might fill all things." Henceforward He is to be "Head over all things to the Church, which is his Body." From the point of view of His personality, "Jesus Christ" has now become "Christ Jesus;" He who had been "born of the seed of David according to the flesh" has now been "separated"² (or "distinguished") as "Son of God in power, according to the Spirit of holiness, by the resurrection of the dead" (Rom. i. 3, 4). From the standpoint, moreover, of His priestly and atoning work, as this is set forth in the Epistle to the Hebrews, the human and mortal "Aaron" is now recognized as the Divine and immortal "Melchize-

¹ I. Pet. iii. 18.

² ὀρισθέντος, Rom. i. 4.

dek" who ever liveth to make intercession for His people in the presence of God. Once more, the personality of the Divine Spirit is now realized in Him. True it is that that Spirit possesses and has ever possessed a personality of His own, distinct at once from the personality of Christ and from that of God the Father; yet at the same time the personality of the Spirit is not so clearly indicated or so strongly emphasized, even in the New Testament, as is the personality of the Father or that of the Son. The glorification of Christ reveals the Holy Spirit as, in a sense, His "double," — His *alter ego*, — the same and not the Same. While from one point of view personally distinct from Christ, from another point of view the Spirit finds His personality in the Risen and glorified Lord Himself. A certain analogy to this may be traced in the relation which a wife sustains to her husband. From this point of view we can understand how it was that "the Spirit was not until Jesus was glorified;"¹ even as the Ephesian disciples of John the Baptist had not heard whether the Holy Ghost was as yet a realized Presence,² although of course they must have believed in His future manifestation. The same truth is expressed in symbolic form in the Revelation of St. John, where "the seven Spirits of God" are envisaged as the "seven eyes of the Lamb;" — i.e. as indicating the spiritual

¹ St. John vii. 39, see the Greek.

² 'Αλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν. Acts xix. 2.

consciousness and all-penetrating vision of the exalted Redeemer. The eye has well been called "the window of the soul." It is through the eye that the personality reveals itself. Even so it is through the Holy Spirit that the Risen and glorified Christ reveals Himself. As a man's eyes are a part of himself, — "closer than hands or feet," — so the Holy Spirit is essential to the being of the Risen and glorified Lord. He who appeared to St. John in the vision on Patmos manifested Himself in His messages to the "seven Churches in Asia" by many names, but each message closes with the recurring refrain, — "He that hath an ear, let him hear what *the Spirit* saith unto the churches." It is the Spirit, together with the bride, who says, "Come." Although the 'Paraclete' whom Jesus promised to send to His disciples from the Father is spoken of as 'another Comforter,' yet at the same time His coming and presence is to be the coming and presence of Jesus Himself. "I will not leave you orphans; I will come to you. Yet a little while and the world seeth me no more, but ye see me, because I live; and ye shall live also." While, therefore, from one point of view, the 'Spirit' and 'Christ' are two distinct Persons, from another and an equally valid point of view they are but one, and that One is Christ Himself; the Spirit is *par excellence* the constitutive element in His glorious Person. The *human* spirit of Christ, indeed, has not disappeared or been swallowed up,

but it henceforward exists in manifested personal union with the Divine Spirit. The words of St. Peter on the day of Pentecost may be further developed by way of interpretation as follows;—“God hath made this same Jesus whom ye crucified to be both Lord and Christ, *and Spirit*;” for, in the words of St. Peter’s brother-apostle St. Paul, “the Lord is the Spirit.”¹

ii. OUR LORD AS HEAVENLY HIGH-PRIEST

In the light of these facts, let us now proceed to the consideration of our Lord’s priestly and atoning work; for it is *in action* that the true nature and character of a person find their manifestation. It is, of course, in the Epistle to the Hebrews that the doctrine of our Lord’s heavenly priesthood is developed. According to the teaching of this epistle, our Lord’s perfected priesthood dates not from His incarnation, but from His glorification. It is in the light of His Resurrection that the great words have their application, — “Thou art my Son; this day have I begotten thee:” “Thou art a priest forever, after the order of Melchizedek.” The Spirit is the Source of life to those who are in union with the Risen Christ. But this great fact, so central and so vital in the teaching of St. Paul, is not dwelt upon by the Writer to the Hebrews. Nevertheless, in the Epistle to the Hebrews, as in the epistles of St. Paul, the earthly

¹ ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν. II. Cor. iii. 17.

Jesus has now become the heavenly Christ; yet it is only through the Blood of that human Jesus that atonement has been made; it is only through the veil of His human flesh that we may enter into the presence of God. According to the Writer to the Hebrews, the foundation of our Lord's perfected heavenly priesthood is laid in the truth of His humanity no less than in the truth of His Divinity. On the human side His priesthood was typified by that of Aaron; — but with this radical difference, — that while Aaron was a sinful man, himself standing in need of redemption, our Lord, though “tempted in all points like as we are,” was personally “without sin.” On the Divine side, our Lord's priesthood was typified by that of Melchizedek, who is set before us as “without father, without mother, without (priestly) genealogy, having neither beginning of days nor end of life, but made like unto the Son of God,” and in that likeness “abideth a priest continually.” While the Aaronic priesthood in its relation to humanity may be called ‘immanent,’ the priesthood of Melchizedek is Divine and transcendent. And yet, as they find their fulfilment and realization in our Lord, these are not two separate and distinct priesthoods; rather, they coalesce into one. While in the Person of the glorified Christ the human (Aaronic) priesthood is in a sense taken up or ‘assumed’ into the royal priesthood of Melchizedek, at the same time its own distinctively human character-

istics are retained. The Blood of Jesus retains its cleansing, sanctifying power even in and from the heavenly sphere into which our High-priest has entered; at the same time it was only "through eternal spirit," — i.e. in the power of His Divine nature, — that the incarnate Son "offered himself without spot to God" (ch. ix. 14). It was the eternal Son who "made purification of sins" (i. 3) in that Manhood which He had assumed. Moreover, as our true Aaron, our Lord not only bore our sins and the sins of all humanity in His representative capacity; He even needed personally to make atonement by reason of that fleshly frailty of ours of which He had become partaker. Even though He was Himself "without sin" in the midst of His own personal trial and temptation, even though His flesh with its frailty was exterior to His proper personality, yet by reason of that frailty of the flesh "he ought, as for the people, so also for himself, to offer for sins" (v. 1-3). And this our Lord did "once for all" by that "perfect sacrifice, oblation and satisfaction" of His death, whereby He passed definitely beyond this earthly sphere of temptation and weakness into the sphere of 'indissoluble life.'¹ Consequently, our Lord "needeth not daily" (as those Aaronic high-priests) "to offer up sacrifices, first for his own sins, and then for the sins of the people; for *this he did* once for all, when he offered up himself."²

¹ Ζωῆς ἀκατάλυτου, vii. 16.

² vii. 26, 27.

In so far as our Lord's priesthood is conceived of as having its point of departure in His exaltation and enthronement at the right hand of the Most High, it is contrasted (as the priesthood of 'Melchizedek') with the earthly priesthood of the sons of Aaron. Our Lord is a *royal* priest, — a priest-king; something that Aaron never was. And yet our Lord is expressly likened to Aaron (in ch. v. 1-6) — "For every high-priest, being taken from among men, is ordained for men in things pertaining to God . . . and no man taketh this honour upon himself, but when he is called of God, as was Aaron. So Christ also glorified not himself to be made a high priest, but he that said unto him, Thou art my Son; this day have I begotten thee." Our Lord as "Son" is contrasted with "men having infirmity" (vii. 28), but at the same time He was Himself "taken from among men," and was during "the days of his flesh" partaker of human infirmity. These Aaronic characteristics qualify Him for that glorious priesthood in and from heaven; while the Aaronic priesthood *as such* is swallowed up and disappears in the more glorious priesthood of Melchizedek.

We are now in a position to see how the glorification of our Lord as our heavenly High-priest takes up into itself, as it presupposes, the truths both of His incarnation and of His atoning death upon the Cross. Let us now proceed to consider some further points of contrast between the heav-

only priesthood of Christ and the earthly priesthood of Aaron.

In the first place, these two priesthoods are differentiated by the characteristic *attitudes* of those who bear them. The Aaronic priests *stand* during their ministration in the Holy Place; our royal High-priest, "having offered one sacrifice for sins for ever, *sat down* on the right hand of God" (x. 11, 12).

Again, the Aaronic priesthood and the priesthood of our Lord are contrasted in the respective *places of their ministration*; — the one Tabernacle is earthly and material; the other is heavenly and invisible. Our Lord hath "passed through" the heavens, — i.e. the several spheres of "the cosmic sanctuary" (τὸ "Ἁγίον κοσμικόν, ix. 1), beginning with the outer court, which is this visible sphere in which we live. Yet this visible sphere is also 'heavenly,' inasmuch as it takes its name from the inmost shrine in which the worship culminates, in the immediate Presence of God. Even now and here we have "boldness" for the "entrance" (or 'introit') of "the holy places" (παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων, x. 19), although we do not as yet personally come into the immediate Presence of God as our High-priest has done. The opening has been made through the rent veil of *His* flesh, not of our own. This mortal flesh of ours still screens from view that inner shrine; yet Christ has made an opening through which we glimpse

the inmost Holy Place itself.¹ In the ancient Tabernacle the outer court was the place of the altar of burnt-offering. In like manner, under the New Covenant this visible, earthly sphere is the place where our Lord was crucified. As the altar of burnt-offering was the basis and foundation of the whole system of sacrificial worship offered in the ancient Tabernacle, so in the Cross of Christ and in the atoning sacrifice there offered is the basis and ground of all Christian worship and approach to God. As the altar of burnt-offering was "most holy" ("holy of holies," Exod. xxix. 37) under the Old Covenant, so the Cross of Christ is "most holy" under the New.

Our High-priest is said to have "passed through the heavens" (iv. 14; *not* "passed *into* the heavens," as in the King James Version) and to have "entered into heaven itself" (*αὐτὸν τὸν οὐρανόν*), ix. 24.

These expressions cover the whole priestly work of Christ, which began with His atoning death upon the Cross and was completed by His entrance into the immediate Presence of God. Several verbs of action characterize the sacerdotal office and work;— to *stand*, to *pass through*, to *enter in*, and (in the case of our Lord's priesthood alone) to *sit down*. The act

¹ This is the symbolism of the screen or 'iconostasis' in the worship of the Greek Church. The holy Mysteries, which represent the atoning work of Christ upon the Cross, are celebrated behind the screen, hidden in part (though not entirely) from the view of the congregation, the doors being opened and shut at intervals.

of 'sitting down' is not recorded of the Aaronic priests, inasmuch as their work was never really completed. This act is peculiar to the priesthood of Christ, whose work has been finally completed by the offering of His one Sacrifice "once for all."

There is one further act which is specified in connection with our Lord's work as our High-priest, — that of 'coming forth' or of 'appearing' from the Holy Place. In chapter ix. verse 28 it is said that "Christ was once offered to bear the sins of many," and that "he shall appear a second time, *apart from sin*, to them that wait for him, unto salvation" (Rev. Ver. transl.). To appreciate the full meaning and force of the expression "apart from sin" in this connection, we must bear in mind the reference to the ritual of the Day of Atonement. The word 'sin' here, — as in the ceremonial Law of Moses (and also in Ezekiel) means 'a sin-offering.' This is the force of the Hebrew חַטָּאת (*chattath*), to which corresponds the Greek *ἁμαρτία*, 'sin.' In the ritual of the Day of Atonement (see Lev. xvi.) the high priest, after presenting himself in the Holy of Holies through the blood of the sin-offering (or 'sin'), and having offered the incense before the sacred Ark of the Testimony, returned, and made atonement for the altar of burnt-offering in the outer court; and then, confessing the sins of the people over the (second) goat of sin-offering, sent it away into the wilderness "unto Azazel" (see R. V. transl., the word being rendered in the A. V. by "scape-goat"). This

latter phase of sacrificial and atoning work in the ritual of the Old Covenant, however, finds no parallel in the priestly action of Christ. There shall be no more work in connection with "sin-offering" when He shall appear from out the Holy Place into which He has entered, for His atoning work has been finished "once for all" (*ἄπαξ, ἐφάπαξ*, words of frequent repetition in the Epistle to the Hebrews). When our Lord shall appear again, it shall not be as "Sin-offering" (cp. II. Cor. v. 21) or as Maker of Atonement, but as King and as Saviour, — "unto salvation." He shall appear as our Deliverer from mortality and from all fleshly imperfection into the glory of that "indissoluble life" which He has Himself already achieved.¹ Inasmuch as our High-priest has already "entered into heaven itself," we, on our part, have "boldness" for this "entry," even though we do

¹ This glorious appearance of our Redeemer was foreshadowed by the appearance of the high-priest of old, and by his blessing of "the congregation of the sons of Israel." This, — which was the culmination of the whole worship of God's ancient people, — is eloquently described by the Son of Sirach (Ecclus. 1.) in speaking of Simon the high-priest, the son of Onias: — "How was he honoured in the midst of the people in his coming out of the sanctuary! He was as the morning star in the midst of a cloud, and as the moon at the full; As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds . . . and as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds. When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable . . . Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his Name" (vss. 5-11, 20).

not ourselves as yet personally set foot within the Holy Place. Yet in effect we even now do this, in the Person of our Representative. When we shall ourselves personally, i.e. *in the body* stand in God's immediate Presence, there will be no more temple or sanctuary; for temple and altar shall then have been superseded by that Presence of God Himself and of the Lamb (see Rev. xxi. 22).

To "stand," to "pass through," to "enter in," to "sit down" and, finally, to come forth or "appear," — these are the characteristic acts and attitudes which sum up and represent our Lord's priestly work on our behalf.

And this brings us finally to the consideration of "heaven" or "the heavenly places" (*τὰ ἐπουράνια*) as the sphere of our Lord's priestly ministrations. The "heavenly places" (a frequent phrase in the writings of St. Paul) are so called not in opposition to or as exclusive of the places of earth, — i.e. of this visible sphere of our present existence, — although this is a very common misapprehension. In order to understand the Epistle to the Hebrews we must grasp the idea that the "heavenly places" *include* the earth, even as the Tabernacle of old included its outer court. All are called 'heavenly' places inasmuch as they are denominated from their centre and 'fulcrum' — so to speak — the place of God's immediate Presence. That is the "Most Holy" Place. But it is such not because it is "heaven," but because of God's presence there.

It is upon God's all-sanctifying Presence, not upon any special place as such, that the emphasis must always be laid. And that Presence can be approached only through the removal of sin; compare ch. xii. 14, — "follow after . . . the sanctification without which no man shall see the Lord," with vss. 28, 29, — "Let us have grace whereby we may offer service well-pleasing to God, with reverence and godly fear; for our God is a consuming fire." God's Throne, moreover, is not tied to any one locality. It is represented in the visions of Ezekiel as *movable*; borne by the living, swift-flying cherubim; resting upon wheels which themselves were moved from within by the "spirit of the living creature" (Ezek. i. 20, 21). Heaven itself shall in due time pass away, even as this time-worn earth; but the Throne of God shall never pass away; it shall be established forever in "the city that hath the foundations" (τὴν τοὺς θεμελίους ἔχουσαν πόλιν) — that City for which holy men of old looked and longed (xi. 10, 13-16). That City is now called 'heavenly' (Ἱερουσαλήμ ἐπουρανίω, xii. 22), in so far as its present *locus* is in heaven; but in St. John's vision of the hereafter it is spoken of simply as the "new" or "holy" Jerusalem, and is represented as "coming down out of heaven" to the new earth (cp. Rev. iii. 12 with xxi. 10).¹ It is not that heaven *as such* is an

¹ St. Paul's use of the expression τὰ ἐπουράνια is perfectly in accord with the usage in the Epistle to the Hebrews; comp. also

eternal sphere; for we find it expressly declared, "Yet once more I shake not the earth only, but also heaven. And this 'Yet once more' signifieth the removing of those things that are shaken, as of things that are made, that the things that are not shaken may remain. Wherefore we," as the Writer goes on in his exhortation, — "receiving a kingdom that cannot be moved, let us have grace whereby we may offer service well-pleasing to God, with reverence and godly fear" (xii. 26–28). This is to the same effect with our Lord's declaration, — "Heaven and earth shall pass away, but my words shall not pass away."

iii. THE PERSONALITY OF OUR HIGH-PRIEST AS DIVINE AND AS HUMAN

The twofold aspect of our Lord's Person as the Divine 'Son' and as the human 'Jesus' is illustrated by the typology of the Old Testament Tabernacle, and is also witnessed by the Creeds of the Christian Church. Let us briefly consider the evidence in both these directions. As has already been stated, it was not only the Old Testament high-priest

the following statements: — "If our earthly house of this tabernacle were dissolved, we have a building (*οικοδομήν*) from God, a house not made with hands, eternal, in the heavens . . . our habitation (*οικητήριον*) which is from heaven (II. Cor. v. 1, 2). St. Paul represents our "citizenship" as even now "in heaven, from whence also we expect a Saviour, the Lord Jesus Christ" (Phil. iii. 20).

(whether Melchizedek or Aaron) who foreshadowed our Lord in His mediatorial Person and offices. The sacred Tabernacle as well (including the Court in which it stood) typifies the Person of Christ both in His Divinity and in His human nature. Just as in the Mosaic Tabernacle (and afterwards in the Temple) there was the inner shrine and also the outer court, and as even within the Tent itself the part within the veil was separated from the part without, and was thus declared "most holy," so, in the unity of our Lord's Person it is the Godhead which is the inner shrine, so to speak, whereof the Manhood is the appanage or adjunct. At the same time, just as the outer court of the Tabernacle constituted an essential part of the Holy Place, so the human element, — the Manhood, — is essential to the completeness of our Lord's personality as the God-man. It was in the court of the Tabernacle that the brazen altar stood, — the primary *locus* of all atonement and sacrifice, — and also the brazen laver of purification. The outer court of the Tabernacle, then, typifies the human aspect of our Lord's office and Person; cp. the words of St. John (I. Ep. v. 6), "This is he that came by water" (the laver, symbolizing Christian Baptism) "and blood" (pointing forward to Christ's atonement for our sins). Again; the brass of which the altar of burnt-offering, the laver and the accompanying instruments of service were composed is the emblem of our Lord's hu-

manity; of His Divine nature, gold is the type. Gold was used in the inner shrine as the material for all its sacred instruments of worship and of service, — the candlestick, the table of shew-bread, the altar of incense, — as also of the censer and the Ark of the Covenant itself. The entire Tabernacle and the Tabernacle as a whole is the type of Christ, in whom, as in the sacred Tent of old, God Himself dwells and manifests His Presence.

The personality of the eternal Son is in itself Divine, not human, — and yet within His Person a human element is included. The humanity — the “flesh” — is a vesture which He has assumed; which, indeed, He has assumed forever, — for that mortal flesh of His was by His Resurrection transformed and glorified and made immortal. Our Lord’s humanity is never to be laid aside; He is “Jesus Christ, the same yesterday and to-day and forever” (xiii. 8). And yet His flesh is, so to speak, exterior to His Divine Personality itself. In the words of the ‘Athanasian’ Creed, — “For, as the reasonable soul and flesh is one man, so God and man is one Christ.” And as the ‘flesh’ is external to the proper Divine nature as such, so the death of the body, as a physical crisis, is a fact in some sort exterior to the consciousness of the Divine Son. Death, when it occurred, occurred as a thing outside of His inmost, Divine nature. It was not as pure Godhead but as the “God-man” that He “vanquished death by dying.”

From one point of view, indeed, it is true that "the flesh" is exterior even to our *human* personality. We, too, sometimes sing the hymn, "It is not death to die; —

*"It is not death to fling
Aside this sinful dust
And rise, on strong, exulting wing,
To live among the just."*

The flesh is the tabernacle of the spirit. Accordingly, St. Peter says, — "I think it meet, so long as I am in this tabernacle . . . knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me" (II. Pet. i. 13, 14).

Now it is a noteworthy fact that in the Nicene Creed (which embodies the theology of the Eternal Son) our Lord is neither said to have been 'born' nor to have 'died.' This is, of course, in striking contrast with the language of the Apostles' Creed. The Nicene Creed declares our Lord to have 'come down' (from heaven) and to have 'become incarnate' (*σαρκωθέντα*), and to have 'put on man' (*ἐνανθρωπήσαντα*), i.e. to have "manned Himself," so to speak. But His Personality remained even after this act of condescension just what it was before, — the Personality of the Divine Son, — of Him who has "neither beginning of days nor end of life" (Hebr. vii. 3). This is the standpoint

of the Nicene Creed. Again, according to the statement of this Creed, our Lord "suffered and was buried." There is here no direct statement of His *death*. So, in the magnificent characterization of the Divine Son in the first chapter of the Epistle to the Hebrews, our Lord is simply said to have "made purification of sins," and, after that, to have "sat down on the right hand of the Majesty on high."

As the Nicene Creed more especially interprets the eternal nature and personality of Christ as the Divine Son, so the Apostles' Creed is the creed of His humanity. The standpoint of the Nicene Creed remains to this day the standpoint of the Orthodox Church of Greece and of Russia; it is as the Divine Son rather than as the human Jesus that our Lord is chiefly envisaged and contemplated.

Returning now to the Epistle to the Hebrews, the unity of our Lord's priesthood is there seen in His 'perfecting' or 'consecration,' and rests ultimately upon the unity of His Person. In ch. iv. vs. 14 "Jesus" is identified with "the Son of God." In ch. v. vs. 6 the "Son" is solemnly addressed as "priest for ever after the order of Melchizedek." Again, we are told (vi. 20 and vii. 20-22) that Jesus hath become "a high priest forever" after the same transcendent order. Our Melchizedek is therefore Man, while at the same time He is more than man. While "the Law appointeth *men* high-

priests, which have infirmity, the word of the oath” (in contrast thereto) “appointeth *a Son*, perfected forevermore” (vii. 28).

There is a sense in which our Lord possesses human *personality*, as well as human *nature*. He has had a human life-experience, and He still possesses a human consciousness as the Son of Man. In chapter ii. of the Epistle to the Hebrews, which exhibits our Lord in His humanity (as chapter i. had exhibited Him in His Divine nature as Son), it is assumed to start with that Jesus is a member of our race. It is not (as Nestorius mistakenly imagined) that Christ existed first as a separate human person, who was afterward united with the Son of God; but it is that He is as truly Man from His birth as though He were not at the same time (as He is) the Son of God. As Jesus Christ, He has His ‘genesis,’ — His ‘beginning,’¹ — as other men have theirs, even though His inmost Personality is uncreated and eternal, and although the manner of His coming into the world was different from our own, and such as befitted a Divine Person. This *difference in similarity* in the manner of our Lord’s birth is clearly implied by the language of vs. 14 of chap. ii. (*παραπλησίως*). Christ is a human Person just as truly as He is a Divine Person, “yet not therefore two persons in one,” as Hooker so wisely says, echoing the language of the Third

¹ Cp. St. Matt. i. 1, — Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ; also vs. 18, — τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.

General Council (A. D. 431). While from the point of view of the eternal 'Son' humanity in Him is but a 'vesture,' — a 'tabernacle,' — from the point of view of the human 'Jesus' the humanity is something more; it constitutes the circle of His conscious Self as Man. And is there not something analogous to this even in our own experience? Rise as we may above the flesh in our higher moments, nevertheless there are times when the body claims us again, and we realize that we not only *have* flesh but that we *are* flesh. May we not say that the consciousness of our Lord has its higher and its lower levels, — the higher level of Divinity and the lower level of humanity. And yet these two 'consciousnesses' are not separate, — they do not constitute two distinct Persons, — since they are linked by the unity of one and the same 'Ego.' He it is who knows Himself at once as human and as Divine. All this seems clearly to be implied in the exposition of our Lord's personality which is given in the Epistle to the Hebrews.

To the question, therefore, whether our Lord's Manhood is to be regarded as 'personal' or as 'impersonal' the language of the Epistle to the Hebrews appears to warrant the answer that both phrases are equally valid, according to the point of view. The manhood is impersonal if our Lord be regarded as the Divine Son; it is personal if He — the same Individual — be regarded as the human

Jesus.¹ And as the former is the standpoint of the Nicene Creed, the latter is the standpoint of the Apostles' Creed. As the Nicene Creed is the creed of our Lord's Divinity, so the Apostles' Creed is the creed of His real and actual Manhood. The Apostles' Creed is the Church's historic bulwark against Gnostic and Docetic error, — against all theories and philosophies which would undermine the true and genuine Manhood of Jesus Christ as "come in the flesh" (cp. I. John iv. 2, 3). The Nicene Creed, on the other hand, is the bulwark against Arianism and Humanitarianism, — the errors which deny our Lord's Divinity. It is preëminently human to be *born* and to *die*; and it is upon just these human facts that the Apostles' Creed lays special emphasis: — "Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell . . ." He it is who, like ourselves, "made a little lower than the angels" (ii. 7-9), was, in that lowly estate of mortality, "crowned with glory and honour, that he, by the grace of God, should taste of death for every man."²

¹ For a fuller treatment of the subject of our Lord's 'personality' see below in Chapter IV, which deals with the theology of the Person of Christ (esp. pp. 128-130).

² ὑπὲρ παντός, — for the human race in its solidarity; for the 'whole lump' of humanity.

CHAPTER II

THE THEOLOGY OF THE HOLY SPIRIT

i. THE HOLY SPIRIT AS A PERSON

WHILE the doctrine concerning God and the theology of the Incarnation have been developed through the labors of successive generations, to a certain degree of fulness, that region of Christian thought which has to do with the Person of the Holy Ghost and with His relation to the Risen and glorified Christ has thus far remained less thoroughly surveyed and charted than have other regions. And it is an unfortunate fact that while comparatively little has been set forth by way of official, dogmatic statement concerning the personality and nature of the Divine Spirit, that little should reveal the existence of a serious divergence of views as between two great sections of the Church, — namely, the Greek Orthodox and Latin or Western Catholicism. It is a notorious fact that one primary cause which led to the great schism between East and West in the ninth and following centuries was the dispute concerning the ‘single’ or ‘double procession’ of the Holy Spirit; — the Greeks confining themselves to the statement

that the Holy Spirit "proceedeth from the Father," the Latins, on the other hand, affirming that He "proceedeth from the Father and the Son." Is it not possible that this doctrine concerning the Holy Spirit, — this original "apple of discord," — may, when studied and interpreted afresh in the light of advancing spiritual knowledge, even come to lend effective aid not only toward a better understanding as between those two great communions which were parties to the original controversy, but may in general become a means of setting forward the wished-for unity of Christendom? That were indeed a "consummation devoutly to be wished"; nay, more, one to be most earnestly hoped and prayed for.

The New Testament teaching concerning the Person of the Holy Spirit is especially to be found in the Gospel according to St. John, together with certain passages in St. Paul's Epistles, among which the eighth chapter of the Epistle to the Romans is of primary importance. It is in the words of our Lord as reported in St. John's Gospel that the foundation is laid for all right conceptions concerning the Person and work of the Holy Ghost. So true is this, that, while the Fourth Gospel is generally recognized as *par excellence* the Gospel of the Incarnation, it would be equally true to regard those chapters which record the closing discourse of Christ to His disciples and His great high-priestly prayer (chapters xiii.-xvii.) as in a

special and preëminent sense the Gospel of the Holy Ghost. Our Lord is of right the authoritative Teacher concerning the personality and work of Him whom He was about to send to take His own place in the hearts and souls of His disciples. What, then, does our Lord teach us in that closing discourse which He uttered on the last night which He spent with His disciples upon earth? In view of His own departure into heaven, our Lord tells of One who is to take His place as another "Comforter" or Paraclete, and, in the same breath, He speaks of His own speedy return to His disciples. The advent of this "Comforter" is conditioned upon Christ's own return to the Father. It is the Father who is to send this Paraclete, but the Paraclete is to be sent and is to come in Christ's Name. This expression "in my Name" is highly significant. As Christ had come in the Father's Name (Jno. v. 43) so the Spirit is to come in the Name of Christ. The phrase points to an essential unity as between the Father and the Son, on the one hand, and, on the other, as between Christ and the promised Paraclete. So perfect is this unity that Christ can say, on the one hand, "He that hath seen me hath seen the Father," and, on the other, can speak of the coming of the Comforter as His own advent in invisible, spiritual form. "Yet a little while and the world beholdeth me no more, but ye behold me; because I live, and ye shall live also (xiv. 19, R. V. marg.). And again; — "A little

while and ye shall not behold me (οὐ θεωρεῖτέ με) and again a little while and ye shall see me (ὄψεσθέ με) because I go to the Father.” Christ is not leaving His disciples “orphans” (xiv. 18, see the Greek); He Himself is coming to them. We may say that not even a Divine Person could take Christ’s place in the minds and hearts of His disciples unless that Person was in some real sense identical with Jesus Christ Himself. No one who was absolutely and utterly another could ever be a substitute for Him. But this Paraclete is not ‘another,’ or rather, while in a certain sense Another, is at the same time in an equally real sense, the Same. Furthermore, the promised work of the Holy Spirit will be at the same time a continuation of the work of Jesus Christ Himself. “I have yet many things to say unto you, but ye cannot bear them now.” None the less, our Lord clearly implies that it is He Himself who will say these things to the disciples in due time, and not merely that Another shall say them for Him. It is quite in line with this thought that St. Luke, in beginning his history of the Acts of the Apostles (which book has rightly been termed “the Acts of the Holy Ghost”) refers to the activities of our Lord’s earthly life by the phrase “all that Jesus *began* to do and to teach.”

The coming of the Paraclete, as we have seen, was conditioned upon Christ’s return to the Father. Does this mean simply that our Lord must withdraw His bodily presence from His disciples in order,

as it were, to make room for the presence of that "other Comforter"? By no means is this to be supposed. Rather are we to recognize in Christ's return to His Father a certain spiritual and even metaphysical necessity, having relation to the Person of our Lord Himself. Somehow a change must take place within the sphere of Christ's own personality before the promised Comforter could come to the disciples. And in order that this change might be wrought it was necessary that Christ should return to the Father. It is true, indeed, that the Divine Spirit was already "proceeding from the Father" (xv. 26) but from another point of view we are told that "the Holy Ghost was not yet (*οὐπω γὰρ ἦν Πνεῦμα ἅγιον*) because Jesus was not yet glorified" (vii. 39). In order that the Holy Spirit might be given, it was necessary that our Lord's glorification must first have taken place. It becomes needful, therefore, to ask, What was our Lord's 'glorification'? and what did it involve? What change, moreover, did this 'glorification' imply in the relation which the Holy Spirit sustained to the person of Christ? The answer to these questions concerns our Christology as much as it does the theology of the Holy Spirit.

Now in order to find the answer to these questions, we must go back to our Lord's baptism, and consider the relation which originally subsisted between the Divine Spirit and the person of the Son of Man. The relation that originally subsisted

between the Divine Spirit and the person of Jesus is indicated by the descent of the Holy Dove upon the Saviour at His baptism in the river Jordan. The Son of Man became from that time in an especial manner under the control and direction of the Spirit of God. God "anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts x. 38). These words have their application to our Lord in His human personality as Son of Man; they are not spoken of Him as the Divine "Logos" or Eternal Son.

It is a most significant fact that Jesus is not said to have communicated the Holy Spirit to others until after His Resurrection and glorification. During the period that He was Himself under the control and direction of the Divine Spirit, He did not impart that Spirit to others. We are told that "Jesus himself baptized not, but his disciples" (Jno. iv. 2). Nor did Jesus, like Moses, lay His hands upon other men that they might thereby receive a portion of the same Spirit which rested upon Him. But on His very first appearance to the disciples after His Resurrection we are told that He "breathed on them," saying, "Receive ye the Holy Ghost" (Jno. xx. 22). The Divine Spirit is now for the first time conveyed through the medium of the human spirit of Jesus. This was the pledge and first instalment of that Gift which,

on the day of Pentecost, Christ was about to confer upon the waiting apostles.

Our Lord, when He was about to leave the disciples, had uttered the prediction that God was about to “glorify the Son of Man *in himself*” (ch. xiii. 32). In prophetic vision our Lord was contemplating His human life as having been already completed by His death on the cross. In fact, this death was itself regarded by our Lord as His “glorification”; for this is the exact force of His words in chapter xii. 23, 24; — “The hour is come that the Son of Man should be glorified. Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” When Judas had gone forth from the supper-room on his errand of betrayal, Jesus said at once, “Now was the Son of Man glorified” (xiii. 31, see R. V. marg.). The glorification of the Son of Man is contemplated as having already been accomplished, and in the death upon Calvary God Himself had already been glorified. But a still “more exceeding weight of glory” is reserved for the Son of Man. As a reward for His act of obedience and self-surrender on the cross, God is about to glorify the Son of Man *in Himself* (verse 32). This second ‘glorification’ is to consist in the fact that God, in and by His own eternal Spirit, is about to assume the human spirit of the Son of Man into union with Himself. The earthly ‘glorification’ of the Son of Man upon the

cross is to be succeeded by a yet higher 'glorification' in heaven; the 'grace of unction' is about to give place to the 'grace of union.' The self-denying act of the eternal Son of God in stooping (in His Incarnation) to assume our mortal flesh now finds a certain complement in the assumption, on the part of the Divine Spirit, of the *human* spirit of Jesus into personal union with Himself.

But not only was there an assumption on the part of the Spirit of God of the human spirit of Jesus into unity with Himself. This, which might be called the 'passive' aspect of our Saviour's glorification, finds its complement in what may be regarded as the active appropriation by the Risen and exalted Lord of the Spirit as belonging to His own personality. That Spirit has, indeed, always been His, — has always existed as the Spirit of the Son, — but now for the first time the fact is clearly manifested, and thus the Son is "glorified." And the evidence of this glorification of Christ is in the Pentecostal Gift of the Spirit bestowed upon His Church. It was not until this revelation of the relation of Christ to the Holy Spirit had been made that our Lord could (in the Divine dispensation) impart to others that Spirit which has now in a peculiar and intimate sense become identified with Himself. Or rather, it is the impartation of that Spirit to the disciples, — that is, to the Church, — which is itself the evidence that Christ and the Spirit are One. The Holy Ghost is henceforward

to be recognized as a Divine-human Life and Power proceeding from the Person of the Risen and glorified Christ. The Spirit of God is now recognized as the "Spirit of Christ," — the "Spirit of Jesus" (Acts xvi. 7, R. V., Rom. viii. 9). Before our Lord's glorification, the Holy Spirit had existed as simply Divine and transcendent; now, in consequence of that glorification, the same Holy Spirit appears also under a human aspect, in so far as He is personally united with the human spirit of the Risen and glorified Jesus.

The theological implications of this fact will be seen at once to be most important. If we are to understand the glorification of Christ as a mutual appropriation on the part of the exalted Lord and of the Holy Ghost each of the very spirit and life of the other, the result of such a mutual exchange can hardly be described otherwise than as a reciprocal personality. Furthermore, the (human) spirit of Jesus and the Divine Spirit of God are, each of them, bi-personal, in so far as they are henceforward seen to be shared by two Persons, — Christ and "the Spirit." The Life of God, identified with the Person of Christ ("for the Life was manifested, and we have seen, and bear witness, and declare unto you the Life, the eternal (Life) which was with the Father, and was manifested unto us" ¹) is also identified with the Person of the Holy Spirit. Moreover, the *human* spirit of

¹ I. John i. 2.

Jesus has now become 'quickeningspirit' (I. Cor. xv. 45) having been renewed and fructified by Him who is "the Lord and Giver of Life"; it becomes the channel and instrument whereby the Divine Spirit and Life is communicated to the members of His Body, the Church. For "he hath ascended up far above all heavens, that he might fill all things."¹ In fine, from being "the Christ," — the Anointed One, upon whom the Spirit rests and abides, — our Lord has now become "Christ" simply, — He with whom the Spirit is identified. The Christ-*title* has now become the Christ-*name*.

The glorification of Christ was not an apotheosis in the sense of a change or transformation of the human *nature*, as such, into the Divine. In the New Testament the distinction between the Divine and the human is never broken down or ignored. The universal gracious presence of Christ, the Second Adam, as 'quickeningspirit' (I. Cor. xv. 45) is not the same as the Divine omnipresence. It is a sanctifying presence which is realized by faith in Him, the Risen Lord. We must guard against the idea that the human spirit of Christ *as such* is transformed or evolved into the Divine and eternal Spirit of God.² Moreover, the person of the glorified Christ remains distinct from the person of the Holy Ghost, even as the human spirit in Him remains essentially and forever distinct from the Divine.

¹ Eph. iv. 10.

² See p. 63, fol. below.

It is evident that the doctrine of the Holy Spirit at once serves to interpret and is itself interpreted by the doctrine concerning Christ (Christology). The two doctrines are in fact complementary, even as the Holy Spirit exists as the 'alter ego' of Christ. It must, however, be observed that the Holy Ghost is not directly incarnate; His union with the Person of Christ is primarily in the spiritual sphere. Yet what relation could be more intimate than that which we have ventured to characterize as 'reciprocal personality'? — the relation which subsists between 'the Spirit' and the glorified Christ? Is Christ "the Holy One of God"?¹ — the Spirit is also characterized as God's 'Holy One'² (Eph. iv. 30, cp. Eph. i. 13). Is Jesus Christ 'the Lord' (ὁ Κύριος)? — the Holy Ghost is (in the Nicene Creed) recognized as the 'Sovereign' Spirit (τὸ Κύριον). Jesus has now become 'Lord' and 'Christ'; the Holy Ghost has now become 'the Paraclete.' As the personality of the eternal Word or Son of God has been manifested through the Incarnation and the earthly life of Jesus Christ, so the personality of the Holy Ghost becomes manifest through His office and work as the Comforter. It is in connection with this name of 'Paraclete' that our Lord applies to the Holy Spirit those pronouns (αὐτός, ἐκεῖνος) which indicate personal, conscious existence and activity. The office of the Paraclete is declared by our Lord to be interpreta-

¹ ὁ Ἅγιος τοῦ Θεοῦ.

² τὸ Ἅγιον τοῦ Θεοῦ.

tive. The Spirit of Him who has just declared Himself to His disciples to be "The Truth," — "the Spirit of the Truth" (τὸ Πνεῦμα τῆς ἀληθείας) shall not speak from himself, but whatsoever he shall hear that shall he speak" (Jno. xvi. 13). In other words, the Holy Ghost is not to appear as a separate and independent Source of authority, just as our Lord Himself (as Son) did not, — indeed, could not speak or act apart from the Father (ch. xiv. 10; cp. v. 19, 30). The Spirit's teaching office is prophetic; "He shall show you things to come." And the scope of His teaching is determined by the limits of what is specifically Christian; its object is to reveal and glorify Christ. "He shall glorify me; for he shall receive of mine and shall declare it unto you."

And now as to the relation which the Holy Spirit sustains to ourselves:—The Holy Spirit inhabits and animates the Church as the human spirit inhabits and animates the body. As the Church is said to be the "Body of Christ," so the all-animating Spirit who dwells within the Church is Christ's Spirit. He is the Spirit *within* the Body; He is the Spirit *of* the Body only in so far as the Body is conceived of as including the Head (cp. Rom. xii. 4, 5; I. Cor. xii. 13; Eph. iv. 4). The Holy Ghost is the Spirit of the Church because He is the Spirit of Christ. It is to be remembered that while the Church is a 'person' only in a metaphorical sense, the Holy Ghost is literally and really a

Person. The Holy Ghost is never impersonal; He is never a mere Power or Force or Energy. His personality, moreover, is never to be confused with our own. Though dwelling within those who are God's children, He ever remains personally distinct from themselves. "The Spirit himself beareth witness with our spirit that we are children of God" (Rom. viii. 16 R. V.); but never is the Divine Spirit confused or amalgamated with our created personalities. The intimacy of His relation with the spirits of those who are called 'sons of God' is indicated in a remarkable way not only in the eighth chapter of the Epistle to the Romans, but also in several passages in other Epistles of St. Paul. (See especially I. Cor. xii. 4-13; Gal. iii. 2-5; v. 5, 16, 25.)¹ The Spirit is the Life of our Life. Does Christ intercede for us at the right hand of the Father? the Spirit also "maketh intercession for us," from within the depths of our own hearts, with "groanings" which, though not physically articulate, yet are offered "according to God" (*κατὰ Θεόν*, Rom. viii. 26, 27).

If we have followed the line of thought which I have endeavored to indicate, I think we are in a position to review the theological dogma of the 'procession' of the Holy Ghost, and to recognize that while the Divine Spirit eternally proceeds from the one ultimate Source of Godhead, — rep-

¹ See also below, p. 62.

resented primarily by the Person of the Father, — yet, as the Gift which was bestowed in consequence of our Lord's glorification, He is the Spirit of the Divine-human Christ, and proceeds immediately from Him. Does there not open along this line the possibility for a better understanding as between theological sections hitherto and for centuries antagonistic? And is there not here an opportunity for theological work which, under God, shall be indeed irenic because at the same time genuinely constructive? So understood, the statement of the (Greek) Nicene Creed, — “the Holy Ghost proceedeth from the Father,” — finds its equally true complementary statement in the Latin formula recited at the Council of Toledo (A.D. 589), — “Filioque,” — “and from the Son.” Our Lord's promise was, “If I depart, I will send him unto you.” And this promise was fulfilled when, “being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost,” our Lord Himself “shed forth” that Spirit whom, on the day of Pentecost, the assembled multitude in Jerusalem “did see and hear.” We may therefore recite with full faith the ancient Confession, so fresh and vital in its meaning, — “I believe in the Spirit, — the Holy (One), the Sovereign, the Life-creating, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified.”¹

¹ (Πιστεύω) εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν. . .

ii. THE HOLY SPIRIT AS THE LIFE OF THE
RISEN CHRIST

“There is in her (Wisdom) a spirit quick of understanding, holy, alone in kind, manifold . . . all-powerful, all-surveying and penetrating through all spirits that are quick of understanding. . . .

“For she is a breath of the power of God and a clear effluence of the glory of the Almighty . . . and from generation to generation passing into holy souls, she maketh them friends of God and prophets.”

WISDOM, vii. 22-27.

These words of the ancient Hebrew sage anticipate the personal manifestation of the Divine Spirit whose presence and power are attested by so many a page of Old Testament history and prophecy. That *personal* manifestation of the Holy Spirit waited upon the glorification of the Risen and ascended Jesus. In the light of Christ's words to His disciples there can be no doubt that the Holy Ghost is something more than a mere impersonal Force or influence; He is spoken of in terms which plainly imply His personal being and agency. Such statements of our Lord as “He, the Spirit of Truth, shall not speak from himself, but whatsoever he shall hear, that shall he speak . . .” or again, “He shall glorify me, for he shall take of mine and shall declare it unto you” can only be spoken of a person, — i.e. of a self-conscious intelligence and will. It is the Spirit's personal relation to us that our Lord's words emphasize, and especially His employment

of that most expressive title "the Paraclete." This term "Paraclete" by which our Lord named the Holy Spirit in promising that Spirit's presence with the disciples, is a most comprehensive title. Perhaps its most adequate English equivalent is the word 'representative,' when this term is understood as carrying with it the idea of 'interpreter.' Christ is Himself the original 'Paraclete,' — the Representative of God to man and of man to God. But the Holy Spirit is the second 'Paraclete' as our Lord is the first. As Jesus Christ is "the one Mediator between God and men, (Himself) being man," so the Holy Spirit mediates between the absent Lord Jesus and His Church, at the same time convicting the world, through the Church, — i.e. through the testimony of Christian men, — "of sin, of righteousness and of judgment." The Holy Spirit, while essentially one with Christ, is the personal Representative and Interpreter of Christ to His Church. And He is at the same time our Representative with God, — interceding on our behalf *from within* our hearts and souls, even as Christ acts as our Intercessor at the right hand of God in heaven.

The term 'Paraclete,' therefore, sums up all those activities and functions which the Holy Spirit fulfils as Christ's Representative in and to His Church, and through His Church to the world; and at the same time all those activities which He carries on as our Representative with God. As

Paraclete the Holy Ghost fulfills the functions of Advocate, Teacher and Admonisher as well as 'Comforter' or Strengthener;—for all these gracious activities are summed up in that pregnant title.

But there is another sense in which the term 'Holy Spirit' (Holy Ghost) is employed in the New Testament, and a sense which we may not overlook if we are to realize the full wealth of meaning which the Name 'Holy Spirit' contains for us. In the New Testament 'Spirit' or 'Holy Spirit' not infrequently seems to indicate an 'essence' or an essential influence rather than a 'person.' The Spirit is indeed a Person; but His personality is, so to speak, ever emerging from its impersonal background. When our Lord first makes mention to His disciples of the promised Paraclete, the pronouns used are in the neuter gender (ὁ, αὐτό, Jno. xiv. 17); but when reference is made more specifically to the Comforter as such,—i.e. in His *personal* aspect and work,—the masculine pronouns (αὐτός, ἐκεῖνος) are employed (Jno. xv. 26; xvi. 7, 8, 13, 14). Does not this indicate that 'the Spirit' may be regarded as 'personal' or as 'impersonal' according to the point of view? And is not this true, moreover, not only of the Spirit of God but also of the spirit of man who is made in the image and likeness of God? And here let me say by way of anticipation that one great debt which we, as thinking men,

owe to the Church theology of the Holy Trinity is the distinction there drawn, — for the first time (be it marked) in the history of human thought, — between ‘substance’ (or ‘essence’) and ‘person.’ For this is no other than the distinction between the ‘personal’ and the ‘impersonal’; a distinction of such fundamental importance for psychology and philosophy, as well as for theology and religion.

An illustration of this distinction is supplied by the field of musical art. In the music of the orchestra, wherein a number of separate instruments minister to the total effect, there is the expression of the *impersonal* spirit of music; while the voice of the singer, conveying as it does a message to the conscious understanding, is music in its *personal* aspect. As the orchestra gives body and fulness to the total musical effect, so the voice of the singer makes articulate that which would otherwise be simply a combination of harmonious sounds. Even so ‘personality’ is that which makes ‘spirit’ articulate, gives to it definite form and character; while ‘spirit’ supplies substance and content to ‘personality.’

Now in dealing with the great subject of the Holy Spirit both His personal and His impersonal aspects are to be recognized. Thus far we have been considering the Holy Spirit mainly from the personal point of view, — in His Person and office as Paraclete. We are now to consider the same Holy Spirit as the Life of the Risen Christ, imparted

to His Church, — to those who are in union with Him as living members in His one Body. From this point of view the Holy Ghost is regarded as the Principle of the new life which is in Christ, the second Adam, and is communicated to us through our union with Him. The 'Spirit' of Christ is equivalent to the 'Mind' of Christ (I Cor. ii. 16); to the 'Life' of Christ (Rom. v. 10). "In one Spirit were we all baptized into one body, and were all made to drink of one Spirit" (I Cor. xii. 13). That is, we were all made partakers of the one life, — the life of the Risen Christ. The same thought is expressed in I Cor. vi. 17, — "He that is joined to the Lord is one spirit;" — not one 'person' but one essential life. And here the question arises: May it not be that our union with Christ reaches beyond the plane of conscious, personal life even into that region which lies beneath the threshold of consciousness? — in other words, that what is called the 'subliminal self' is also the sphere of operation of the Divine Spirit? Must this not be the case, if indeed this subliminal self is a reality? for surely no part of our human nature or human life is beyond the reach of the Spirit's influence.

Let us remind ourselves of what happened on the day of Pentecost. Pentecost in its own way marks just as real and important a point of departure in the spiritual history of mankind as does either the day of our Lord's Incarnation (Christmas

Day) or the Easter day of His Resurrection. For as without Easter Day the promise of our Lord's nativity would not have been fulfilled, so without Pentecost the promise of Christ's resurrection to a new and heavenly life would *so far as we are concerned* have failed of its accomplishment. That first Pentecost was to the disciples something more than a mere figurative 'birth' or 'resurrection'; it was the beginning of a new Divine dispensation; it marked a new chapter in the spiritual life-history of man. Whitsunday, as has been so often said, is the natal day of the Christian Church. It was a birth of Christ, not in the stable at Bethlehem, but in the hearts and minds of His believing followers; it was the fulfilment of His own gracious promise, — "I will not leave you orphans; I will come to you." What, then, was the experience of the day of Pentecost? The disciples who shared in the Divine 'gift of tongues' found themselves suddenly transported beyond the limits of their ordinary, conscious life. They were, so to speak, lifted out of themselves. "Filled with the Holy Ghost," they immediately began to speak with other tongues "as the Spirit gave them utterance." It was a development from within, as well as an afflatus from without. The experience seems to have been analogous to that of prophetism, wherein the Divine afflatus or 'inspiration,' coming upon the seer, exalts his mental and spiritual powers beyond their ordinary capacity in vision, trance

or dream. Some of those who stood by and heard the apostles speaking said, "These men are full of new wine." But it was the 'new wine' of the Spirit, uplifting and enlarging the ordinary human consciousness so as to develop latent powers of thought and expression. This, then, appears to be what was implied in the 'gift of tongues.'

This brings to the front the question, What is "inspiration" in its relation to "revelation"? Inspiration is the characteristic activity of the Holy Spirit, even as revelation is the characteristic work of Christ. Christ is the Revealer, the Holy Spirit is the Inspirer, — yes, He is the Inspiration itself. Christ is the Manifestation of God in the form of a human Personality who is at the same time Divine; — "the Child's name shall be called Emmanuel, — God with us." Now as our Lord is the personal Manifestation of the presence, power and glory of the Father, so the Holy Spirit is the vital communication of that same Divine presence, power and glory. Christ is called "the *Word* of God." It is the 'word,' the articulate utterance, that conveys the mind of him who speaks, and impresses it upon others. But it is the 'spirit,' — the warm, vital breath which accompanies and bears along that 'word' that completes the self-communication of one personality to another. Accordingly, while it is the Divine function of Christ as Word (or Logos) to *reveal*, it is the no less Divine function and office of the Spirit

to *inspire*. As the Spirit is not given apart from the Word, — for in the order of thought the Word must ever come first, — so the Divine office and work of the Word (the Revealer) is completed and carried on to its consummation by the coöperating and accompanying activity of the Holy Ghost. We must remember that while clear-cut, distinct consciousness is no doubt the highest form of that experience which we call ‘personal,’ yet there is at the same time a philosophy and a theology of ‘the unconscious’ as well. We know how much the psychology of the present day has to say about the ‘subliminal self.’ If this ‘subliminal self’ exists, — as, indeed, we must acknowledge that it does, — must it not be true that our Maker takes this particular region of our nature under His care; that He makes special provision for it in the plan of His gracious and redemptive dealings with mankind? And do we not find evidence of this provision for our need in the fact that God has come to us not only in the person of Jesus Christ His Son, but that He has also come to us in the form of “a rushing, mighty Wind” and of Tongues of Fire? Not only does He speak with us face to face in the person of His Son, but in and by the Holy Ghost God enters into union with our elemental spiritual nature. It is not now as Word, or Voice (which divides even while it unites those who hold converse with each other) but it is as Breath, or Blast or Fire, which fuses and melts and

blends into one our finite spirits with the great Father of spirits Himself. Is it not true that in the Holy Ghost God chooses to act and operate in an indirect and impersonal manner, while in the Word, or Logos, He addresses us (as He did Job of old) saying, "Gird up thy loins like a man; I will demand of thee, and answer thou me." To say this is not by any means to deny or weaken faith in the Divine personality of the Holy Ghost, but it is to recognize the manifoldness and variety of the Divine manifestations, and the richness of that Divine mercy which finds its way to us by every means available or suited to our many-sided nature, made as we are in the image and likeness of God.

We have referred to the phenomena of prophetism as finding illustration and exemplification in the events of the day of Pentecost. We may also see in that Divine Baptism the evidence for the bestowal of 'spiritual grace' in the Sacraments of the Church. For sacramental grace, if it be a reality, does unmistakably imply the transcending of the limitations of our strictly conscious experience. Dr. Pusey in his massive Tract on Baptism calls attention to the unperceived methods by which God is graciously pleased to act upon the human soul; and it must certainly be admitted that if a sacrament be something more than a bare symbol, then its effect will transcend the bounds of strictly *conscious* experience.

Again, and in an entirely different direction, —

the phenomena of religious emotionalism as evidenced in evangelistic campaigns and "revival" services bear a direct and unmistakable relation to the Pentecostal Gift of the Spirit; we see in them a real analogy to those experiences in the early Church which were connected with the exercise of "charismatic" gifts, and were the immediate result of the bestowment of the Holy Ghost.

Speaking generally, the presence of the Holy Ghost is witnessed not so much *directly* as through its effects. We recall those words spoken to Nicodemus in which our Lord set forth once for all the fundamental character of the life spiritual:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit" (St. John iii. 8). The "law of the Spirit" is another and a higher law than the law of "nature." The "world" cannot discern this law, since it is the law of that Spirit which the world as such "cannot receive" (Jno. xiv. 17). The view-point of the 'spiritual' man is neither grasped nor comprehended by him who occupies the stand-point of the purely 'natural' world; yet the realm of 'nature' is embraced, even while it is transcended, by the higher realm of the Spirit. The 'spiritual' includes and embraces the 'natural,' while at the same time its fulness is not exhausted by the latter. "All things are yours," says St. Paul,—"whether the world, or life or death, or

things present, or things to come, — all are yours, and ye are Christ's, and Christ is God's" (I Cor. iii. 21-23). Our Lord's words to Nicodemus appear to convey the truth that to us, in so far as we occupy the stand-point of this present life, "the way of the Spirit," like the path of the wind, is unknown; but that we are assured of the presence of the one, as of the other, by its effects. Indirectly (for the most part) the Holy Spirit is perceived, as indirectly for the most part He is worshipped; yet this recognition, this consciousness, although indirect is none the less real.

It is true that in the New Testament we do find direct, personal manifestations of the Holy Spirit recorded; as, for example, when the Holy Ghost said to the prophets and teachers at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2); but at the same time such personal manifestations or communications would seem to have been comparatively infrequent, — like an intermittently-flashing light. It is an outstanding fact in the New Testament record that the presence of the Spirit is a 'multiple' as well as a 'unitary' presence; in other words, it is social as well as individual. While the "rushing mighty wind" is one, the "tongues of fire" are divided; the "one and self-same Spirit" appears as seven "lamps of fire" burning before the throne of the Eternal, and also as the "seven eyes" of the Lamb "sent forth into all

the earth" (Rev. iv. 5; v. 6). It is true that the presence of the Holy Spirit with our Lord in and after His Baptism was in unitary and individual form; — "the Holy Ghost descended in bodily shape like a dove upon him." But the presence of the same Holy Ghost with the disciples at Pentecost was in *social* form, — a form in which all could equally share, — in the dividing and self-distributing Tongues of flame. God indeed "fulfills Himself in many ways;" He communicates Himself to men not only by His personal Word, but also by His essential Spirit. He "compasseth us behind" as well as "before," and "lays his hand upon us." Shining upon us from above in the Sun of righteousness, at the same time He sustains us from beneath by the heavenly support of the Spirit of His grace.

Apart from the creative power of the Holy Ghost, there is no such thing as *holy*-spiritual personality on the part of man. "He that is joined to the Lord is one spirit." The spirit, the life, the power of the Risen and ascended Jesus being communicated to us becomes our own life. The result of this communication is that we are "in Christ," — made essentially and vitally one with our Head. The analogy of the body holds good here. In the living body each and every biological cell may be said to have a life of its own; at the same time its individual life ministers to and is merged in the general life of the organism.

Even so, in the sphere of the life spiritual, each and every one who lives "in Christ" possesses his own individual spirit; while at the same time each one shares in the spirit of the Risen Jesus, being made partaker of His fulness. Our own 'spirit' is the immediate, individual life possessed by each one severally; the Holy Ghost is the universal Life of the Body. The spirit, the life of the Risen and glorified Christ has become multipersonal; the "Corn of wheat" (Jno. xii. 24) has multiplied itself into an infinite number of grains; at the same time this Life ever finds its personal centre, — its 'Ego of egos,' — in Christ who is the Head. "Ye are all one (man) in Christ Jesus" (*πάντες . . . ὑμεῖς εἰς ἔστε ἐν Χριστῷ Ἰησοῦ*, Gal. iii. 28). The Spirit sinks Himself into the depths of our souls that His presence may be manifested in the fruitage of "all holy desires, good counsels and just works." His personality seems to disappear that the personality of Christ and of those who are "in Christ" may alone be in evidence. Is not this wondrous self-effacement akin to our Lord's marvellous act of condescending love when He became incarnate, and especially when for our sakes He suffered death, — apparent extinction, — upon the cross? May we not learn from these Divine 'self-emptyings' that our private personality may well sink itself and disappear out of sight in the spirit of loyalty to some worthy cause? — for that influence which is called impersonal may sometimes be the

most effective of all. It is certainly rather remarkable that after our Lord had spoken to His disciples of the mission and office of the Comforter (as recorded in chapters xiv., xv. and xvi. of St. John's Gospel) in that great high-priestly prayer which follows in chapter xvii. no mention should be made of the promised Comforter, but only of the Father, of Christ Himself and of the disciples. — "I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me." Yet we know that the hidden Principle of this union can be no other than the Holy Ghost. For this union is realized by love; and it is precisely the Holy Ghost who is this Divine Love. It is just this Holy Spirit whom St. Paul in the thirteenth chapter of I Corinthians is describing under the name of Love or Charity. After speaking of the various "gifts" and "charisms," — tongues, prophecy, knowledge; after speaking of faith, of benevolence and even of sacrifice, — the Apostle passes on to the climax of his argument in setting before the Corinthian Christians that which was to be the supreme object of their desire and striving, — that, apart from which all so-called "spiritual gifts" were but empty and in vain, — the matchless Gift of Love.

Returning to our Lord's words to His disciples; — As the Father and the Son are one in the sphere of eternal, Divine life, even so, in the Spirit, Christ and His disciples are one. In the one case as in

the other it is the Spirit which is the underlying Bond of unity, — a Bond which is felt rather than directly perceived. And after all, is not this in line with the fact that the promised Comforter should not speak as “from himself,” — that He should not glorify Himself, but rather should “take of the things of Christ,” and should glorify Him? An illustration of this may be seen in the case of the wife who labors behind the scenes that her husband may achieve success and honor in the sight of men. Her own person and activity mostly out of sight, she is nevertheless the ‘power behind the throne,’ and to her her husband’s achievement and reputation are largely due. So, again, the personality of the mother may be hidden to the eyes of the world behind the personality of her grown-up sons; while none the less she, in the quiet retirement of the home, is the bond of union, strong and tender, which holds the family in one.

We have spoken of the Holy Spirit’s relation to ourselves, both conscious and unconscious; let us finally consider His relation through us to the lives of others.

“The first man, Adam, was made (or rather, ‘became’) a living soul; the last Adam became a life-giving spirit (I Cor. xv. 45, R. V.). Just as every natural descendant of the first Adam has become, like his ancestor, a “living soul,” so every one who has received new life from the Second Adam has become, like Him, a “quickeningspirit.”

Not only is the life of the "second Man, from heaven" the immediate source of our quickening and renewal, but through us this same life is communicated to others; and that not alone by personal and direct contact, but just as surely by impersonal and indirect influence. For it is the "law of the Spirit of the life (that is) in Christ Jesus" to communicate itself; it simply cannot help doing so. Let us not worry too much about what we call our 'personal limitations.' The words of Jesus to the woman of Samaria were, — "Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto everlasting life." This means life not alone for him that drinketh, but for others through him. This is re-affirmed in our Lord's great utterance spoken in Jerusalem at the Feast of Tabernacles; — "He that believeth on me . . . out of his belly shall flow rivers of living water. And this," — as the evangelist goes on to explain, — "this he spake of the Spirit which they that believed on him were to receive" (Jno. vii. 38, 39). The proof that we possess the Spirit-life is seen in the fact that we are enabled to communicate it to others. St. Paul could say to the disciples in Corinth, — "In Christ Jesus I have begotten you through the Gospel." The Spirit of the glorified Jesus is the atmosphere of our new life, — the element in which we live and move and exist. Is there any higher blessedness

than this, — of communicating to others the life which we have ourselves received? The joy of living is supremely realized in the joy of imparting to others the life which is in ourselves. And this communication of spiritual life, like the life itself, is largely unconscious. In this unconsciousness and spontaneity, indeed, lie almost its chief power and charm. Each personality must find its own way of living and working; must form its own channels of self-communication. It cannot be forced into agreement with some extraneous or foreign model; self-expression to be normal must be spontaneous. Some personalities naturally express themselves in the manner of open and direct appeal, as in the case of the evangelist and the ‘winner of souls.’ To others, direct speech on the matter of ‘personal religion’ is difficult, if not almost impossible. Each personality will create its own medium, — its own method of appeal to others. It will act through whatever instrumentality — even material and physical — may belong to it; as the vitalizing power of Christ was conveyed through the touch of His garment. After all, man’s part is simply to provide the conditions for the Divine action; man’s agency at its highest is but procreative, not creative; the power is of God and not of us. Nevertheless it is a fact that the “means of grace” — the preaching of the Word, the ministration of the Sacraments, as well as the private and unofficial means of personal example and influence — are committed

unto men. Very significant it is how in the New Testament the Gift of the Holy Ghost is associated with the warm, personal touch. It was through the laying on of the Apostles' hands that the Holy Spirit was given. This "laying on of hands" was not only a sacramental rite; it was the symbolic declaration of the fact that human contact is the necessary means by which the spiritual life is to be propagated; by which the spirit of the glorified Jesus is imparted to the sons of men. The Spirit does not become *ourselves*, but He becomes *ours*. In the possession of this power we are enabled not only ourselves to advance but also to lead others towards the standard of perfect manhood in Christ Jesus. The growth of the individual is concurrent with the growth of the Body. The growth is *from* Him as the Head, *according to* Him as the Type and Norm, and *unto* Him as the complete realization. It is from Him that "all the body, fitly framed and knit together through that which every joint supplieth, according to the working in (due) measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. iv. 16).

iii. ST. PAUL'S TEACHING CONCERNING 'THE SPIRIT'

There has been a good deal of discussion in recent years concerning the exact meaning of the New Testament phrase 'the Spirit,' especially as this

occurs in the Epistles of St. Paul. This question seems to have been raised originally from the side of German Protestant theology, as represented by such well-known names as Professors Deissmann¹ and (the late) R. Seeberg.² Certain writers in England have also been advocating the view that the New Testament term 'Holy Spirit' or 'the Spirit' is to be interpreted as meaning the spiritual presence of Christ, or Christ Himself personally.³ What is the meaning of the phrase 'the Spirit' as employed by St. Paul? Is it identical with 'the Holy Spirit' on the one hand, or, on the other, is 'Spirit' simply to be identified with the Risen and glorified Christ? The former would seem to have been the prevalent, indeed, almost the universal opinion, at least until recent years; the latter, however, is the view that is vigorously advocated by Professors Seeberg and Deissmann.

At the outset it will be helpful to compare the Pauline usage of the term 'Spirit' with that of 'the Holy Spirit' or 'the Holy Ghost.' This, so far as I am aware, has not been done by either of the two distinguished theologians to whom I have referred. And yet I am sure that there is a real

¹ St. Paul; a Study in Social and Religious History, p. 125 fol.

² See article entitled "Fundamental Characteristics of New Testament Christology" in *The Constructive Quarterly* for March, 1916.

³ See an article by the Rev. George J. Jackson, D.D., in the *Hibbert Journal* for July, 1922; also the Report of the Girton Conference of Modern Churchmen, of 1921.

and a very important distinction to be noted here. Let us go back to the original meaning of the Scriptural term 'holy.' The idea of 'holiness' in its original meaning (cp. the Hebrew 'kodesh') was the idea of separation. God's ancient people Israel were a people called out from the world and separated from the nations about them to be a *peculiar* people, — that is, a people for God's own possession. And the same idea is involved in our Christian calling. "Ye are a chosen generation," says St. Peter; — "a royal priesthood, a holy nation, a people for (God's) own possession; that ye may show forth the excellencies of him who hath called you out of darkness into his marvellous light." This idea of 'separation' is conveyed in the name by which the followers of Christ are known in the pages of the New Testament. Christian men and women are the "saints," — the "separated" people. They have been set apart by the act of God Himself from the sinful world, — from the dominion of Satan and death; — called out from darkness into God's marvellous light. Their name of "saints" — that is, "holy ones" — is derived from the name of the Holy Spirit Himself, even as the name of "Christians" is derived from Christ. "The Holy Spirit" is the distinctive name of Him who is the third Person in the Divine Trinity, as "Father" and "Son" are the names of the first and second Persons. The addition of the word "Holy" is the mark of separation from all those spirits which

have not their holiness in themselves, but whose holiness depends upon their union with God and with Christ.

The name "Holy Spirit," then, is the name of distinction and of separation. The Divine Spirit as "the Spirit which is from God" — τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ (I Cor. ii. 12), — is distinguished from "the spirit of the world" (τὸ πνεῦμα τοῦ κόσμου), — a distinction which is sometimes overlooked by so-called 'liberal' and 'Broad-Church' writers. He is distinct from the spirit of worldly art and of worldly philosophy. He is the distinctively *Christian* Spirit, — the Spirit of Christ, whose office it is to bear witness to Jesus Christ, — to interpret Christ to men. His name, like the name "saint" which is derived from Him, is a hedge or line of demarcation separating "the Church" from "the world," — those who are "in Christ" from those who are "without" (I Cor. v. 12, 13). This, then, is the specific meaning and force of the term "Holy Spirit."

But, on the other hand, for those who are "in Christ" and who are walking "not according to the flesh, but according to the Spirit," there is not the same necessity for dwelling upon this aspect of separation and of demarcation. The spirit of God's renewed and redeemed children has become one with the Spirit of Jesus Christ. It is the *inclusiveness* rather than the *exclusiveness* of the spiritual life which is here in question. The

simple term 'Spirit' or 'the Spirit' as this is used in the writings of St. Paul (and, we may add, in the Gospel of St. John) accordingly embraces within its scope, on the one hand the (Holy) Spirit of God and on the other the spirits of those who are redeemed and renewed in Christ. In the latter connection 'spirit' may indicate either the spirit of the individual Christian believer¹ or the collective spirit of a Christian group.² The distinction between 'Spirit' as uncreated and as created may be indicated by the use of the capital or of the small letter 's' respectively. The capital initial letter is appropriate to the "Spirit of God" or "of Christ"; the small 's' may indicate the spirit of the individual Christian or of the group of Christian disciples. But inasmuch as 'Spirit' in its inclusive meaning embraces both the "Spirit of God" and the "spirit" or higher nature of the individual Christian believer, in all such cases (and there are many of them in St. Paul's Epistles) the large initial 'S' must be understood to *include* the small 's.' It is a well-known fact that the Revisers of the New Testament have made several changes in the capitalization of the word 'Spirit' as this occurs in the King James Version. It is not a case of choosing as between the large and the small letter when both are equally appropriate, and when the one may be said to be 'latent' in the other.

¹ II. Tim. iv. 22.

² Gal. vi. 18; Philem. 25.

Now let us briefly consider in the first place the relation of "the Spirit" to the Risen and glorified Christ, particularly as this is set forth in the writings of St. Paul, and then let us review St. Paul's teaching concerning "the Spirit" in its more general bearings, with special reference to the moral and ethical content of this teaching.

In the first place, "the Spirit" in the sense of the "life" or the "mind" of the glorified Christ, is identified with Christ Himself. "The Lord is the Spirit," as St. Paul expressly says. But it is very important at this point to emphasize the distinction between "the Spirit" as (a) the eternal Spirit of Jehovah and (b) as the glorified *human* spirit of the Risen Jesus. It is just here that confusion may very easily arise as between the Divine and the human elements in the Risen and glorified Lord. Professor Seeberg says, for example, that "through his resurrection the Man Jesus is spiritualized to such a degree that in some way he merges with the Divine energy into one spirit." By "the divine energy" in this connection must be meant the eternal Spirit of God. In the same context Seeberg speaks of "the same personal unity which Jesus and the Spirit now constitute in heaven." Such statements as these, unless carefully guarded, might lead into either one of two distinct errors; — (1) the confusion of two specifically disparate natures in Christ, — the Divine and the human, — or (2) the confusion of the two

distinct personalities of the Risen Lord and of the Holy Spirit. As to the first:—The result of such a blending of natures, whereby humanity is either transformed into Divinity or Divinity into humanity, is, that one is practically shut up to the conception of Christ as either merely human or merely Divine; in other words, the conception of the Incarnation breaks down, resulting in a pure Humanitarianism on the one hand, or a Docetic and non-human view of our Lord's Person on the other.

As to the second danger of which I have spoken,—the danger of confusing the two distinct personalities of the Risen Lord and of the Holy Spirit,—it is to be observed that while St. Paul does indeed say that “the Lord is the Spirit”¹ we find him saying neither that “the Spirit is the Lord,” nor that “the Lord (Jesus) is the *Holy* Spirit.” It is never to be forgotten that the Holy Spirit is a distinct Personality by Himself. While the conception of ‘Spirit’ is indeed a mediating conception, nevertheless, under cover of this concept we are by no means justified in breaking down such a fundamental distinction as that which exists between the ‘human’ and the ‘Divine’ on the one hand, or, on the other, between the persons of Father, Son and Holy Spirit in the eternal Trinity. Such a procedure (to say nothing of its essential profaneness) would in fact preclude all

¹ II. Cor. iii. 17.

possibility of any real theological science. It is the never-to-be-forgotten task of the Christian theologian, while "comparing spiritual things with spiritual," at the same time to "prove the things that differ."

Again, when Professor Seeberg asserts that "the Johannine 'Logos' is nothing else than the Pauline 'Pneuma,'" ¹ one must also enter a *caveat*. In the person of the Risen Lord the human spirit of Jesus is (personally) united with the "Spirit of holiness," — the eternal Spirit of God. But at the same time it would be a serious error to conceive of the *human* spirit of Jesus as eternal *a parte ante*, — i.e. as pre-existent, or to identify that human spirit with the Divine Logos.² This would appear to be a new form of that old Eutychian heresy according to which the human element in Jesus Christ practically disappears in the Divine, even as a drop of vinegar in the infinite ocean. To revert to such teaching means not theological progress, but retrogression. The distinction between the Divine and the human must always be preserved; apart from this distinction no real Christology is possible.

And now let us look at the broad outlines of the Pauline teaching as to 'the Spirit' in the sense of

¹ See art. referred to above, p. 121.

² For the distinction between the office and function of the Divine Logos (Word) and that of the Divine Spirit, see above, pp. 47, 48.

‘the spiritual life’ communicated to us from God “in Christ.” From ‘the Spirit’ as in relation to Christ, let us now turn to ‘the Spirit’ as in relation to ourselves.

The principal passages in St. Paul’s Epistles for the study of his doctrine of ‘the Spirit’ are four; — Romans viii. 1–27; I. Cor. ii. 9–16; II. Cor. iii. and Galatians iii.–vi. It is noteworthy that in not one of these important passages does the name ‘*Holy Spirit*’ occur.¹ And in this connection it is a rather remarkable fact that not once in the entire Epistle to the Galatians do we find mention of the name “*Holy Spirit*,” — i.e. with the adjective ‘Holy’ prefixed to the word ‘Spirit,’ — or even of the adjective ‘holy’ by itself or of the term ‘saint.’ (The same thing is true, by the way, of the Epistle of St. James.²) It is in these passages, therefore, that St. Paul’s *inclusive* use of the term ‘Spirit’ can be studied to the best advantage. What, then, are some of the characteristic marks of ‘spirit’ or of the spiritual life as here set forth?

In the first place, as ‘spirit’ is contrasted with ‘soul’ (‘psyche’), so the ‘spiritual’ (‘pneumatical’) man is contrasted with the ‘natural’ (‘psychical’) man. This contrast is drawn out especially in the passage I. Cor. ii. 9–16, but the whole chapter il-

¹ The word ‘holy’ in I. Cor. ii. 13 (A. V.), rests on no sufficient MSS. evidence, and is omitted (without comment) in the Revised Version.

² The name ‘Holy Spirit’ (‘Holy Ghost’) does not occur in the Book of Revelation.

illustrates it. "The natural man (*ὁ ψυχικὸς ἄνθρωπος*) receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, but he himself is judged of no man (vss. 14, 15). The realm of the 'psychical' and the realm of the 'spiritual' constitute two distinct spheres of being. He who dwells in the lower sphere cannot comprehend the things of the higher sphere; on the other hand, he who is living and moving in the higher sphere is able perfectly to understand and judge the things of the lower. Herein is revealed the primacy of the spiritual life and of the spiritual understanding; yet it is not a primacy in the eyes of the world, or from the earthly point of view, for the very reason that the realm of the spirit is incomprehensible to the merely 'natural' man. "For who hath known the mind of the Lord, that he should instruct him? But we," continues St. Paul in a statement that is wonderfully bold and lofty in its sweep, — "we have the mind of Christ." We should place beside this that other equally bold and far-reaching affirmation of St. Paul, — "All things are yours." That is to say, — the whole realm of the world and of human life is the rightful domain of the Spirit, and therefore of those who are 'in the Spirit.' Therefore, whether it be "the world, or life, or death, or things present, or things to come, — all are yours, and ye are Christ's, and Christ

is God's." ¹ The world is potentially Christ's kingdom, and it is to be reclaimed for Him in the power of the Spirit. The Spirit is the inspiration of all true poetry, art and thought. He is the Spirit of political order and of social justice. He is the Inspirer of all that is worthily and unselfishly thought or uttered or accomplished. The life of the Spirit is not exclusive but inclusive of all true and pure and right and holy living.

And now, more specifically as to the ethical content and bearing of 'the Spirit' or 'the spiritual life.' This is set at once in a clear light by the illuminating contrast between (a) 'spirit' and 'law' (or, otherwise stated, between 'spirit' and 'letter') and (b) by that most familiar antithesis between 'the spirit' and 'the flesh.' The "law of the Spirit" is contrasted with the "law of sin and of death" in that great passage, Romans viii. 1 fol., and, in the same connection, 'spirit' and 'flesh' are set in vivid and striking contrast. And the whole scope and purpose of the Epistle to the Galatians is to exhibit the same essential and fundamental contrast: — "I say, then, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. . . . If ye are led by the Spirit, ye are not under the law." ² Freedom and life, realized through the righteousness of Christ, — these are the characteristics of the life spiritual, as bondage and death (through sin) are associated with 'the law' and 'the flesh.' — "If

¹ I. Cor. iii. 21-23.

² Gal. v. 16, 18.

Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness."¹ We are dealing here not with metaphysical abstractions but with the deepest moral and ethical realities.²

Again, in II. Cor. iii. the antithesis between 'the spirit' and 'the letter' is set forth in the most absolute terms:— "The letter killeth, but the spirit giveth life." One is reminded of statements in Romans vii. — "Sin, taking occasion by the commandment, deceived me, and by it slew me" (vs. 11) . . . "but now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of spirit and not in oldness of (the) letter" (vs. 6).

"By their fruits ye shall know them." — The contrast between 'spirit' and 'flesh' is set in the clearest light when we compare the 'works of the flesh' on the one hand with the 'fruit of the spirit' on the other. These two terms are significant. 'Fruit' implies the presence of life; mere 'works' on the other hand (which, even though they may be wrought in outward compliance with the letter of the law, are yet purely mechanical) are destitute of that vitality which the inspiration of the Spirit alone can bestow. "If there had been a law given which could make alive, verily righteousness would

¹ Rom. viii. 10.

² For the application of this to the theology of Justification, see below, Chapter V.

have been out of the law.”¹ When we look at the ‘works of the flesh’ as these are enumerated by St. Paul in Galatians v. 19–21, we see that on the face of them they are divisive and destructive; the fruits of the Spirit are eminently positive and constructive. Such are “love, joy, peace, longsuffering, kindness, goodness, faith, meekness, temperance (or self-control), — against such there is no law.” The freedom of the Spirit is not the license of sin, but the liberty of love, and it fulfils itself in the loving service of our brethren. Service ‘in the Spirit’ as contrasted with the servitude of the law, is ‘perfect freedom.’ “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death.” This great utterance is the Magna Charta of Christian liberty. The Spirit of God emancipates because He is the Royal, the ‘Sovereign’ Spirit, even as He is the Life-creating One. (The expression *τὸ Κύριον* in the Nicene Creed is immediately followed by *τὸ Ζωοποιόν*.) The effect of His presence within us is necessarily vitalizing and uplifting, as it is emancipating. The Psalmist (Psal. li. 12, cp. R. V.) prays that God would “uphold” him with a “free” (i.e. a noble and a willing) “spirit.” It is worth while to compare the expressions in the Septuagint and Vulgate versions with the Hebrew original in this passage. In the LXX. the passage reads *πνεύματι ἡγεμονικῶ στήριζόν με*; the Vulgate has “*spiritu principali*

¹ Gal. iii. 21.

confirma me." The spirit of the Christian is and ought to be a princely and a noble spirit, because it is the spirit of the sons of God, in and through Him who is the eternal Son, Christ Jesus.

Before leaving this part of our subject, the question occurs; — Does St. Paul employ the phrase "in the Spirit" as an equivalent to that great characteristic phrase of his, "in the Lord"?¹ We shall, I think, be prepared to answer this question in the affirmative if we bear in mind the *inclusive* sense of the term 'Spirit' as used by the Apostle. The phrase "in the Spirit" includes, as we have seen, the human spirit of the individual believer. St. Paul is "in the Spirit" in so far as he is actuated by that higher nature which is no other than the life of Christ within him. This is what has been called the "mysticism" of St. Paul. "It is no longer I that live, but Christ liveth in me."² To be living 'in the Spirit,' then, is to be living 'in Christ.' But in this "mysticism" of the Apostle there is no mistiness or confusion. "The Lord" (or "Christ") is always a Personality distinct from the individual Paul. The Divine Spirit is distinct not only from the personal spirit of Paul, but also from the collective spirit of any particular group

¹ Deissmann has pointed out ("St. Paul," pp. 126, 128) that the formula "in the Spirit" occurs only 19 times in St. Paul's writings. On the other hand, the formula "in Christ" (or "in the Lord," etc.) occurs 164 times in St. Paul; it is really the characteristic expression of his Christianity."

² Gal. ii. 20.

of Christian disciples. And even when we rise to the universality of the whole "Body," — the Church, — He is the Spirit *within* rather than the Spirit *of* the Body. Or, He is the Spirit of the Body only in so far as the Body includes, or rather is individualized and constituted by its Head, Christ Jesus. Accordingly, "there is one body and one Spirit," even as there is "one Lord" (Jesus Christ) and "one God and Father of all."¹ These great unities interpenetrate as they involve each other. There is no confusion, but a Divine and wonderful harmony, in which each several note or phrase has its distinct and individual value.

On the whole, it appears that the phrase or formula "in the Lord" ("in Christ," "in Christ Jesus") brings into the foreground our relation to the Risen and ascended Jesus; its emphasis is upon the *objective*, while the emphasis of the complementary phrase "in the Spirit" is upon the *subjective* side of Christian experience. Professor Anderson Scott has well expressed it by saying that while Christ is the 'sphere,' the Spirit is the 'atmosphere'² of the new life.

As we review St. Paul's teaching concerning 'the Spirit,' we find that in its main scope and effect it is distinctly practical. The doctrine, — rather, the supreme fact and reality of 'the Spirit' and of its communication to us, — is the charter and guar-

¹ Eph. iv. 4-6.

² "The Spirit," edit. by B. H. Streeter, p. 145 (Macmillan).

antee of all true Christian liberty. Liberty — freedom in the highest sense — exists only within the realm of the spirit; all other so-called 'liberty' is unreal and valueless. It is this glorious liberty unto which "ye, brethren, were called," as says St. Paul to the Galatians. "Stand fast, therefore, in the liberty wherewith Christ hath set us free, and be not entangled again in the yoke of bondage!" — such is his ringing appeal to those whom he saw in peril of slipping back into the servitude of the Law. It is this liberty which we are to hold fast, and in which we are to rejoice "in Christ." Yet it is never to be forgotten that the legitimate outcome and issue of this Christian freedom is that we use it "not for an occasion to the flesh," but that "through love we be servants one to another."¹ The freedom of the Christian man, as Luther, that great expositor of the Epistle to the Galatians, long ago pointed out,² is realized only in loving and devoted service, — service first to God, and then to our fellow-men, and "especially to them that are of the household of the faith."

¹ Gal. v. 13 R.V.

² In his treatise, "Die Freiheit eines Christenmenschen."

CHAPTER III

THE DIVINE TRINITY AND PERSONALITY

I

IS THERE any question in the whole history of spiritual thought which offers a higher challenge to the human intelligence than the question of the plurality of 'persons' in the Being of God? Concerning the great *fact* of the Holy Trinity there is not, nor has there ever been for Christians, the slightest doubt or question. The existence of three Persons in the unity of the Godhead is now, as it has ever been, an integral part of the common Christian faith. But the problem still remains as to how this great and fundamental fact shall be presented in clear and consistent intellectual form. To the doctrine as propounded by orthodox theologians objections have been urged and baffling questions suggested; — questions and objections to which, it must be frankly admitted, Trinitarian thinkers have often been unable to give an intelligible answer. For example: — If the Son as well as the Father be God, does not this necessarily mean that in the act of 'eternal generation' God begets Himself, — in other words, brings Himself into existence from a state of non-existence?

And if this be so, then how can God be recognized as the Self-existent One? Or are we asked to believe that there are *two* absolute and self-existent Beings, one of whom, nevertheless, owes His existence to the other? And if not this, then what does 'orthodoxy' mean? It was Dr. Emmons, was it not, who characterized the doctrine of 'eternal generation' as 'eternal nonsense.'

Again; — Does not the doctrine of the Trinity as stated by orthodox theologians practically come to this: — that there are three infinite personal Beings, — the Father, the Son and the Holy Ghost? But how is this to be reconciled with that primary truth of Revelation that there are not three Gods, but one only God?

These and such-like considerations have been vigorously urged by Unitarian critics against the rationality of the historic Trinitarian doctrine. In reply, the proponents of orthodoxy have been obliged to fall back upon the plea that the Trinity is after all an inscrutable mystery; not contradictory to reason, although transcending our thought-categories and all human powers of understanding.

Under these circumstances it becomes necessary that we scrutinize afresh those historic statements of the Christian faith which we have in the Catholic Creeds. As a matter of fact, does the Nicene Creed, for example, teach directly or by implication the existence of two (or three) absolute and self-existent Beings, the second (and third) of which

are brought into existence by the act (or as a necessary outcome of the existence) of the first? If so, then the Nicene Creed does make an impossible demand upon our intelligence, inasmuch as it embodies what Harnack calls a "complete contradiction." But I believe it can be shown that this venerable standard of the Christian faith does, as a matter of fact, teach nothing of the kind. Again, is it true that the so-called 'Athanasian' Creed, by its teaching that each one of the three Divine 'Persons' is God, in reality asserts the existence, side by side, of three absolute and self-existent Divine Beings, — in other words, of three Jehovahs? From such a statement the Christian consciousness has always shrunk as profane and indeed blasphemous. It is just here that we shall be enabled, by applying the analytic of 'personality,' to discriminate between two distinct theological *τρόποι* or lines of Trinitarian exposition, and thus ultimately reach a far richer and fuller result than would otherwise be possible; — a result, moreover, which shall be at once truly constructive and confirmatory of Christian faith. I believe it can be shown that the Nicene Creed, fairly interpreted, neither contradicts itself nor runs counter to that great Trinitarian standard of Western Catholicity, — the 'Athanasian' Creed.

It will be acknowledged on all hands that if the Trinity be indeed an objective reality, it must be in perfect harmony with, — nay, must itself be the

embodiment of the fundamental laws of spiritual existence. The order and harmony which the universe evidences must be the reflection of the original harmony and order which exist within that eternal Being who is creation's Author and Source. This being granted, it must nevertheless in all candor be acknowledged that however perfectly the objective fact of the Divine Trinity may (as indeed it does) harmonize with reason and truth, at the same time our theological interpretations of that fact have not attained an equal degree of harmony and consistency; indeed, have not always been free from irrationality and self-contradiction. Is there no way of eliminating these contradictions and of reducing the confusion to something like a clear and ordered scheme? For it is obvious that any degree of irrationality or inconsistency in our theological teaching cannot but prove a serious if not a fatal stumbling-block in the pathway of those whom we would win to the Christian faith, as well as a sore burden and trial to those who indeed believe, but whose intelligence may seem to be affronted by certain demands which are made upon it. It becomes therefore an imperative task to the Christian thinker at least to attempt a solution for these radical difficulties which have confused and encumbered the subject of the Trinity of Persons in the Being of God.

II

If, then, it be asked, In which direction are we to look for the solution of these difficulties? the answer seems obvious:—Where else than in the primary and fundamental facts of Personality and of Spirit? It is in this direction that men are seeking to-day for the key to our theological problems as well as our philosophical difficulties. If we are to attempt in any adequate fashion to deal with the problems presented by such great and outstanding facts of Revelation as the Trinity, the Incarnation and the Atonement, it is necessary that we go back and deal first of all with the antecedent problem, What is ‘personality’?

Let us then address ourselves first of all to this problem of personality. Just what do we mean by a ‘person,’ whether Divine or human? For surely this term cannot be understood as meaning one thing in theology and quite a different thing in our human consciousness and experience. If our theology is to be vital, there must be some correspondence between the *dicta* of theology and the facts of human life.

If, then, it be asked, Just what do we mean by ‘personality,’ whether in the sphere of Godhead or in the sphere of human life, will not our answer be this;—Personality in its inmost meaning is that something by virtue of which I can say “I”;—by which, that is, I can and do realize myself as an “ego.”

But at this point we are confronted by the distinction which meets us at the threshold of Trinitarian discussion, — a distinction which has seemed so arbitrary and meaningless to the non-theologically-minded, — that, namely, between ‘person’ and ‘substance’ in the Godhead. The deep and far-reaching implications of this distinction, first drawn by Tertullian, have not always been realized. By Tertullian’s definition ‘substance’ and ‘person’ are set over against each other as antithetical and yet as mutually interdependent. As we should say in modern philosophical parlance, ‘substance’ and ‘person’ are “momenta” or elements in the unity of the conscious life. Our doctrine of the Trinity must secure the ‘personality’ of God no less than His ‘substantiality.’ It is in our analytic of consciousness and of its processes that ‘substance’ is thus set over against ‘person.’ This distinction which at first sight may seem so uncalled-for is nevertheless based upon a familiar fact of consciousness, — the fact, that is, that in our conscious processes the ‘self’ is distinguished from the ‘ground’ and content of consciousness. The ‘ground’ of consciousness (called in this connection the ‘substance’) includes all that material out of which consciousness is realized; — the thoughts, the feelings, the impressions, the volitions which succeed each other in the ever-changing stream of our conscious life. Over against these, the ‘self’ is as it were the connecting thread which binds all into one.

'Personality' in its restricted meaning (that in which it is set over against 'substance') denotes that hidden, mysterious and elusive somewhat through which self-consciousness is realized; through which the spirit, whether in God or in man, says "I am." Without this 'personality' self-consciousness, whether human or Divine, would be an impossibility. On the other hand, 'substance,' taken by itself, as over against this 'personality,' means the 'ground' of consciousness, — that *out of* which self-consciousness exists and is realized. We are here dealing with the "subject-object"; in the mirror of consciousness the "I" is reflected as the "me." These are not two 'persons' or two 'substances' but one and the same integral personal being or 'spirit.' And it is by this process of self-reflection that the inner wealth of personal life is appropriated and made our own. It is thus that one perceives not only that "I am I," but one realizes all that it means to be a person, and this particular person which "I" am. In man this consciousness is but limited and imperfect; in God it exists in infinite fulness and eternal perfection. May I be allowed to express the antithesis just indicated in Pauline language as the antithesis between the $\epsilon\xi\ \omicron\hat{\upsilon}$ and the $\delta\iota'\ \omicron\hat{\upsilon}$ of consciousness. The 'substance,' as has been said, is that 'out of' which consciousness exists and is realized; the 'person' or inmost 'self' is that 'through' or 'by' which this same consciousness becomes an actuality.

This distinction is by no means an arbitrary or an unreal one; it is grounded in the every-day facts of our conscious experience. It is no theological fiction, but is the expression of that which actually exists and can readily be recognized by a simple effort of introspection. It is because selfhood is realized by virtue of this elemental 'personality' (which we have called the $\delta\iota' \sigma\upsilon$ of consciousness) that this latter is termed the 'self,' — the 'I,' the $\alpha\upsilon\tau\acute{o}\varsigma$. This 'person' is real; it has actuality, even though it be not a 'substance' in the stricter metaphysical sense of the latter term. It is an essential element or 'moment' in that concrete and integral reality which we call *personal spirit*. Its elusive and mysterious character is evidenced by the very fact that the word 'spirit' is employed now in a 'personal' and again in an 'impersonal' sense. Nevertheless, apart from this 'personality' spirit would not be 'spirit' in the real meaning of the word, for spirit must be capable of self-reflection; must be able to say "I." But when we turn from introspection to the objective field of our social life and of our relations with our fellow-men, we are dealing with personality (in ourselves and in others) in the concrete, empirical sense. From this, — which is the familiar, every-day point of view, — the "I" means, all that I include and am; the total reality of myself, including all of my powers, functions and faculties; the living, active 'ego.'

The key to this whole problem of personality,

whether in God, in Christ or in ourselves, lies, as I am persuaded, in the clear and definite recognition of these two 'momenta,' — 'person' and 'substance,' — which I have differentiated as respectively the $\delta\iota'$ $o\hat{\upsilon}$ and the $\acute{\epsilon}\xi$ $o\hat{\upsilon}$ of consciousness. And these are the factors with which we have to deal when we endeavor to interpret the Divine fact of the Holy Trinity along that line of exposition upon which Tertullian and Augustine were the pioneers, and which we may term the 'Western' as over against the Greek Nicene (or Cappadocian) interpretation of the Trinity.

III

At this point it will be a relief to turn from introspective analysis to the world of objective illustration. Is it possible to visualize this subtle and elusive thing we call consciousness? There is one perfect illustration, and this is supplied to us in the pages of Revelation. God, in whose image and likeness man is made, has revealed Himself as the supreme and original Personality. Upon this revelation was founded the monotheism of ancient Israel, — the priceless and inalienable inheritance of all spiritual religion in the world to-day. For all time, God has revealed Himself to us, and us to ourselves, by the image of the Burning Bush. "The angel of Jehovah appeared to Moses in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire,

and the bush was not consumed.”¹ Not only is this the perfect figure of eternity, — of a perennial life triumphing over all the forces of destruction and dissolution; — it is at the same time the highest symbol of consciousness. And that it is meant so to be understood in this connection is evident from the words which immediately follow, in which God declares Himself to Moses by His supreme and epoch-making Name: — “And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you.”² The application of the symbol of the burning bush to the facts of consciousness is direct and immediate. Fire or flame is the age-long expression of Spirit. In the ‘burning’ or ‘combustion’ as witnessed by Moses two elements are to be distinguished, — the bush itself and the flame which it sustained. When we analyze the process of combustion, we find that its ‘ground,’ its ‘substance’ (so to speak) — its ‘out of which’ ($\tauὸ \acute{\epsilon}\xi \omicron\upsilon$) was the bush itself. The means or instrumentality of the burning (its $\delta\iota’ \omicron\upsilon$) was the flame. To the process of combustion both of these elements are necessary. It is even so, in that process or function which we call consciousness, that we are to distinguish between the ‘substance’ and the ‘person.’ For if it is true that I realize myself, that I exercise self-consciousness, I can only do this ‘out of’ the material furnished by my ‘substance’

¹ Exod. iii. 2.

² Ibid., verse 14.

or 'nature,' — spiritual, psychical or physical, — and 'through' or by means of my personal 'self' or 'ego' which reacts upon that material and claims it as its own. Psychology, as such, may not need or care to make this distinction; but it is a distinction necessary for Christian theology, for without this key it is impossible to interpret the great and complex problems of the Trinity, of the Incarnation and of the Spirit. For the interpretation of these facts, not impersonal 'nature' but consciousness itself must be our point of departure.

If now the question be asked, What, more explicitly, is meant by the 'ground' of consciousness, as distinguished from the 'instrument' of its realization? the answer is; — This 'ground' or 'substance' includes whatever is not the 'person.' It is the 'nature,' including (in the case of man) the physical organization, — the body itself. The several powers and faculties of the soul or spirit, such as those of knowing, of feeling and of volition, are included here, for all these are the spiritual 'substance' or 'stuff' of consciousness; the elements out of which our consciousness is realized. But it is the 'ego,' the 'self,' the *αὐτός*, in the restricted sense of these terms, by which self-realization actually takes place. Of this 'ego' one can predicate little more than that it *is*; *what* it is is hardly capable of being explained. It is an ultimate fact or postulate which simply has to be accepted. We

know that it exists just because self-consciousness is a fact, and without the 'ego' self-consciousness would be impossible; spirit without 'personality' would not be self-conscious spirit.

Various symbols have from time to time been employed to set forth this mysterious yet obvious fact of self-consciousness; symbols less adequate than that of the 'burning bush,' yet which have their distinct value in bringing to light certain aspects or elements of the central and fundamental fact. For example, — it is obvious that consciousness means reflection, — self-reflection. Thus is at once suggested the symbol of the mirror which gives back an image of the original object. But that which makes the mirror inadequate as an illustration of the full reality and meaning of consciousness is that it exemplifies merely the operation of a law of physics. Real life and movement, — the reciprocity of vital process (all which are suggested by the lambent, quivering flame) — are absent; the mere process of 'reflection' as such is mechanical and lifeless. Nevertheless, up to a certain point, and within its limitations, this illustration of the mirror and its reflected image has value. An illustration drawn from another quarter is that of the circle with its two elements of centre and circumference. The circle has been taken as a symbol of self-conscious personality, and it is so employed by Dante in his exposition of the mystery of the Holy Trinity.

*“Within the deep and luminous subsistence
 Of the High Light appeared to me three circles,
 Of threefold colour and of one dimension;
 And by the second seemed the first reflected
 As Iris is by Iris; and the third
 Seemed fire, that equally from both is breathed.”*¹

It will be noted that the poet has here combined the illustrations of reflected light, of the flame and of the circle in his symbolic representation of the mystery of the Trinity. In the case of the circle, the centre may symbolize the ‘self’ or ultimate ego, while the circumference represents the varied ‘content’ of consciousness, — the several psychic functions or states, such as emotion, will, understanding, memory. And yet the circle still less than the mirror can supply an adequate symbolism of the fact of consciousness. For here we are not even in the region of physical law or process (as in the case of the reflection of the rays of light in the mirrored image) but merely in the region of abstract geometrical forms and concepts. None the less these symbols and such as these may be employed for what they are worth. They are helpful up to a certain point; but the symbol of combustion carries us further in the direction of vital power and process, and it is this symbol, moreover, which may claim Divine sanction and authority. But it must be remembered that the Burning Bush is the sym-

¹ Paradiso, XXXIII. 115-120 (Longfellow’s translation).

bol of consciousness as the *point of departure* for our doctrine of the Holy Trinity; it is by no means to be taken as an adequate illustration of the Fact of the Trinity itself. For the Holy Trinity is itself a Divine and supernatural reality, finding no direct analogy in the conscious life or experience of man.

IV

Having thus developed the distinction between 'person' and 'substance' as respectively the $\delta\iota' \omicron\hat{\upsilon}$ and the $\acute{\epsilon}\xi \omicron\hat{\upsilon}$ of consciousness, we may now proceed to apply this key to the interpretation of the Divine fact of the Trinity. Be it remembered that it is a trinity of *Persons* with which we have to deal, — a trinity of 'persons' in a unity of 'substance.' We have identified our two factors, — 'person' and 'substance,' — as the $\delta\iota' \omicron\hat{\upsilon}$ and the $\acute{\epsilon}\xi \omicron\hat{\upsilon}$ of consciousness. At this point, it must be freely admitted, we have recourse to mathematical method, for not otherwise can our problem be solved. It is only in so far as the human mind is able to *count* and *number* that the problem of the Trinity has any intelligible meaning for us. So far from being either irrelevant or irreverent, the employment of 'mathematical' method in this connection is necessary. Mathematical law, as such, is as Divine as is any other law. Was it not Plato who said that mathematics is the stepping-stone by which we advance from the world of sense-

impressions to the world of philosophic conception and of ultimate truth? And Professor Keyser of Columbia University has recently been showing us afresh the profound bearing which mathematical science has upon all philosophic thought. Accordingly, in mathematical parlance, let us multiply our first factor (which may be indicated by 'p') by *three*, while the second factor (the 'substance') remains as a unit. By this operation we are at once carried beyond the field of human, finite experience; for we find in all the realm of created being no instance of such tripersonality. At the same time we are thus enabled to give an interpretation of the Divine and supernatural fact which shall speak to the mind and the intelligence. It is by employing this 'mathematical' process (multiplying one of our factors by *three*, while the other factor remains in its unity) that we pass beyond the limits of sense-experience and even of imagination into the realm of pure reason; for reason operates within a sphere into which imagination cannot always follow it. And this statement holds precisely as true in astronomy and in other physical sciences as it does in theology. We must, however, not forget that in dealing with the great problem of the Trinity we are not dealing with any material quantities. The doctrine of the Trinity is only misunderstood if it is thought to mean that "three equals one." For the units on either side of this equation are incommensurate; they are units of

two different orders. It is not that three Absolute Beings are the same as or equivalent to one Absolute Being. Nor is it, again, that three Divine Persons are one and the same Divine Person. But it is that three Divine 'Persons' eternally co-exist in the unity of the same Divine 'being' or 'substance.' It has been said in defense of the orthodox doctrine that while the Holy Trinity is a fact above reason, yet it is not contrary to reason. Is it not a truer statement to say that the fact of the Trinity is beyond the power of imagination to represent it rather than that it is beyond the power of reason to form a conception of it? For what, after all, is our theology of the Holy Trinity if it is not an attempt to form an intellectual conception of this great mystery of the Christian faith? Let us not forget that, in the words of St. Paul, a 'mystery' is not something that is unintelligible to the *spiritual* understanding, even though it be hidden from the carnal 'mind of the flesh.'¹ We have frankly to acknowledge and we have ever to keep in mind that this fact of the Divine Trinity is absolutely and utterly unique (although it is not for this reason unintelligible); for as has been said there is nothing at all corresponding to it within the realm of creaturely existence or of human experience. It is true that we find what may be called 'trinities' in nature, or again in the human soul; but on examination we find that either these

¹ I. Cor. ii. 6-11.

are not trinities at all (in the stricter sense) but only *triads* or groups of three, or else they are but different functions of one and the same unitary consciousness. There is, for example, the psychological 'triad' of "memory, understanding, will," or that again, of "power, wisdom, love." We recognize at once that these are but cases of one and the same individual consciousness functioning in several different ways. The fact that I am the possessor of memory, of understanding and of will, or again the fact that I may discover within myself a certain measure of power, of wisdom and of love, is certainly no evidence that I am three persons in one. In fact, this diversity of psychological faculties or functions only serves to emphasize the unity of that personality in which they manifest themselves. No, this unitarian key can never unlock the ultimate Trinitarian problem.

It remains, then, that the consciousness of GOD as the Absolute One is *triune*; — not absolutely single, nor yet absolutely plural. It is single in so far as the *ground* of the Divine consciousness is one and the same; it is plural in so far as there are three instruments of its self-realization. And this, I submit, is the true interpretation of the historic phrase "three Persons in one substance."

v

But it must not be thought that what has just been said is offered as by any means a full interpre-

tation either of the mystery of the Holy Trinity or of the historic Trinitarian doctrine of the Church. It has its immediate application to the mystery of the Holy Trinity as this is contemplated from what may be called the distinctively Augustinian or 'Western' point of view. But there is another line of interpretation, equally valid with the above, — not contradictory to or inconsistent with it, but its necessary complement and counterpart, — and which must be combined with the foregoing if our exposition of the Trinity is to be in any wise complete. For, dropping our 'analytic of consciousness,' let us assume the self-conscious personal being as an integral unit. This brings us back at once to the plane of Greek theology and of our daily experience. (The two are not by any means so far apart as is often assumed.) Now from this point of view we shall have to deal with 'personalities' (the Personalities of the Father, of the Son and of the Holy Ghost) in the sense of concrete personal beings or 'hypostases.'

We begin, then, with the Supreme Person of God the Father. For Jehovah, the Absolute Being, becomes 'Father' by the act of generation, through which He gives existence to an eternal Son. In this act of realizing Himself as Father, God as the Absolute Being restricts or limits Himself. From this point of view the Godhead is (so to speak) something more than a Supreme (even if triune) Being; the Godhead becomes a Divine Society or

Family, in which the several Members (or Persons) sustain to each other mutual and moral relations. (We have here to do with the realm of Divine *nature* rather than with the region of ultimate Godhead.) The realization of this Divine Family may be said to be the first step toward the creation; in this Triad of Divine Persons (Persons, that is, in the full, concrete sense of that term) lies the basis for all moral and social relations in the universe. GOD is the Father from whom all fatherhood, whether in heaven or on earth, is named (Eph. iii. 15).

The illustrations of light from the sun and of the stream from the fountain express the relation of the eternal Word or Son to GOD the Father. The Son is the Image and Likeness of the Father; He is the *χαρακτήρ* of the Father's *ὑπόστασις* or personal being.¹ The Son is the Father's 'Word' and 'Wisdom,' — a part, as it were, of the essential nature and being of God, yet having at the same time a real objective existence of His own, and sustaining a personal relation to the Father. These illustrations, supported by numerous Scriptural references, are employed by Athanasius to sustain and enforce his great argument against the Arians, who impiously sought to limit the eternal Son of God within the categories of creaturehood and finite being.

But not only did Athanasius draw his illustra-

¹ Hebr. i. 3.

tions from the field of external nature by the figures of the ray from the sun and the stream from the fountain; in his endeavor to find an intellectual expression for the relation of the Son of God to His Father he turned to the familiar categories of Greek logic. As Divine 'Word' and 'Wisdom' the Son is the Father's *ἴδιον* or *ιδιότης*. Not (as the Arians impiously maintained) is He alien or foreign to the Father's essence; on the contrary, He is the Father's own 'proprium' or 'essential property,' without which the Father would not be what He is. Or can we conceive of God as without 'Word' and without 'Wisdom'? The thought is not only absurd but impious! Athanasius' great effort throughout his Orations against the Arians is to unfold all the implications of the concept of the Divine and eternal Son. And this, moreover, is the purport of the distinctive theological phrases of the Nicene Creed. The Son is said to be "begotten of His Father before all worlds." He is "God from (or 'out of') God, Light from Light, very God from very God." He is "begotten, not made," and "of one substance with the Father." "By Him were all things made." In short, the Nicene Creed is the creed of the Divine and eternal Sonship of Christ. But in this Creed, as in the writings of Athanasius, no distinction is drawn between 'person' and 'substance.' The Divine Hypostases are indeed Persons, but it is in the concrete rather than in the analytical or 'abstract'

sense of personality, which latter, as we shall see, is characteristic of that Western formula which is unhistorically and rather unfortunately termed "the Creed of St. Athanasius." Let it be said at once of the Nicene (and Athanasian) concept of Divine Sonship that it does not involve the existence of two (or more) personal Beings, each of whom is that supreme and absolute One known as Jehovah. There is but one supreme Being, — one eternal Source and Fountain of Godhead, — He who is indicated in the opening words of the Creed as "GOD the Father Almighty." In His eternal and underived Being is the affirmation and seal of the Divine unity.¹

VI

But now we have to return once more to the fact of consciousness itself, and to its implications as these are seen to bear upon the doctrine of the Trinity. It is to the Western theology which had its provenance from the school of St. Augustine; it is in the writings of the schoolmen of the Latin Church and of those modern theologians, whether Catholic or Protestant, who have succeeded them that we are to look for the development of Trinitarian doctrine along these lines. We have now to consider briefly several of the historic efforts which

¹ Ὡσπερ δὲ μία ἀρχή, καὶ κατὰ τοῦτο εἷς θεός. "Οὕτως ἢ τῷ ὄντι καὶ ἀληθῶς καὶ ὄντως οὐσα οὐσία καὶ ὑπόστασις μία ἐστίν, ἢ λέγουσα, Ἐγὼ εἶμι ὁ ὢν, καὶ οὐ δύο, ἵνα μὴ δύο ἀρχαί, . . . Orat. IV, contr. Ar. 1.

have been made, through the analysis of consciousness, to interpret the fact of the Holy Trinity. St. Augustine himself may be said to have given the first impulse to this line of thought in his great treatise *De Trinitate*. But St. Augustine in his search for analogies to the supreme fact of the Trinity hardly gets beyond what is known as 'faculty-psychology.' He notes a certain kind of 'trinity' in "memory, understanding and will"¹ or again in "the mind, its self-knowledge and its self-love."² The effort is made to find in our consciousness three distinct psychological factors, and then to apply these *directly* to the three Divine Persons in the unity of the Godhead. The attempt, if not wholly impracticable, is at least attended with very great difficulties; for, as has already been seen, the "consciousness" which is assumed as our point of departure is the unitary consciousness of the individual man. But let us note one or two later endeavors along similar lines in the writings of theologians and schoolmen of the West. The method used is still that of introspection. It is urged, for example, that the being who knows himself in this act of self-knowledge at once differentiates himself as 'subject' and 'object.' These, it is alleged, are two distinct and quasi-separate elements, while the act or process of self-knowledge itself is to be regarded as a third. These three elements, thus arrived at, are immediately inter-

¹ De Trinitate, Bk. X.

² Ibid., Bk. IX.

preted as representing the three Divine Persons respectively, — the Father, the Son and the Holy Spirit. But a little examination will show that the above three elements or ‘momenta’ cannot fairly be interpreted as three proper ‘persons’ or ‘egos.’ For the being who knows himself in that act of self-knowledge is after all not two (or three) but one and the same person, — the same individual, — throughout. Unitary consciousness, as it is the point of departure, so it is the *terminus ad quem* of this line of thought.

Again, a point of departure for Trinitarian exposition has been found in the psychological and spiritual experience of *love*. Taking love as our postulate, it is argued that this implies a subject loving and an object beloved. Moreover, the love itself is alleged to be the ‘bond of union’ between lover and beloved one. These three factors, — the loving subject, the object of love and the love itself (i.e. the mutual love between subject and object), — are taken to represent the three Persons of the Blessed Trinity. The Father and the Son are united in the bond of mutual affection, and this bond is taken to represent the third Divine Person, or Holy Spirit. This illustration implies a plurality of persons in the concrete, objective sense, — that is, a plurality of beings; unless, indeed, the love is *self-love*. But if it be understood as a case of reflective self-love, then we are left (as in the case of self-knowledge and self-consciousness) with

a single, unitary personality. Furthermore, the love of the 'subject' for the 'object' and the answering love of the 'object' for the 'subject,' — these after all are (metaphysically speaking) two loves and not one; two acts of two distinct agents, and not one and the same. They can therefore hardly supply us with an analogue to a third concrete person. Moreover, love, as such, is a *function* or an *activity* rather than a *person*. The individual mind or soul as such, even in its process of self-reflection, is, after all, but a single 'ego' — not a plurality of 'egos.'

The illustration of Love, although it hardly carries us the length of three *persons* in the Divine nature or being, is, none the less, full of profound significance. Once given the *fact* of the Trinity, love in its implications affords us a profound and helpful interpretation of the mutual relations of the three Divine Persons. The ternary afforded by the loving subject, the object of love and the love itself as the mutual bond between them may be acknowledged as perhaps the highest illustration of the *life* of the Trinity, even though by itself it hardly carries us to the extent of three self-conscious Divine *Persons*.

We are then after all thrown back upon our method of *indirect* rather than *direct* application of the facts of consciousness to the great fact of the Trinity. The application can only be made, as I believe, when one of the factors, — namely, the 'person' in the restricted sense of the *means* or

instrument of consciousness, — is abstracted from the other factor, — i.e. the ‘substance’ or *ground* of consciousness, — and then ‘posited’ thrice (that is, multiplied by three). The Divine consciousness, so conceived, will neither be strictly and absolutely *one* nor yet will it be distinctly and definitely *three*. It will be *one* in its ground, *three* in its instrumentality. Thus we shall recognize the Divine Being from this point of view as a plural unit, — a triune consciousness. Of such a Being (as has been said) we have no experience within the world of created existences; GOD is a transcendent and unique Reality, — eternal, unoriginate and inscrutable.

VII

How, then, shall we define this ‘personality’ in the stricter and more abstract sense of the term? From the point of view of Nicene orthodoxy a ‘person’ logically considered is a substance, — an ‘hypostasis.’ But from the point of view of the ‘Athanasian’ Creed, as we have already seen, ‘person’ is expressly distinguished from ‘substance.’ What then is this $\delta\iota$ ’ $o\upsilon$ of consciousness, — this instrument of self-knowing? Is it perhaps to be classed as a ‘quality’ or ‘attribute’, — in this case an attribute of Godhead? Hardly so, it would appear; for if (as we have seen) its relative non-substantiality has already been affirmed, it seems difficult to think of ‘personality’ as either a prop-

erty or a quality of that which is 'substantial.' But perhaps a more weighty objection to the definition of 'personality' as an attribute or quality of Godhead is the following consideration, — viz., Why should the 'qualities' or 'attributes' of Godhead be limited or restricted to *three*? Are not these 'qualities' properties which inhere in the *one* 'substance' of the Godhead, and are therefore shared in equally by all three of the Divine Persons? Thus, for example, if eternity be taken as an attribute of Godhead, not only is the Father affirmed to be eternal, but in like manner the Son and the Holy Ghost are equally affirmed to be eternal. The same is also true of the attributes of uncreatedness and of omnipotence, as stated in the 'Athanasian' Creed. But these which we have just enumerated are 'metaphysical' attributes of the Divine Being. In addition to these, we must also recognize a group of attributes known as 'moral' or 'spiritual.' Under this head are those majestic attributes of righteousness, holiness and truth, as well as those winning and gracious qualities of mercy and pity. And above and through all is the supreme quality of love. We certainly cannot stop short with a *trinity* of "attributes" of Godhead, any more than we could arbitrarily limit the infinitely varied hues and tones of color to *three*. Evidently, then, Triune 'personality' is not to be construed as a 'quality' or 'attribute' of Godhead, in the sense of those which are usually

understood to be the "Divine attributes" as set forth by our systematic theologians.

There remains, then, the logical category of 'relation.' Are the three Divine 'persons' to be understood as three eternal 'relations' within the Godhead? They are so interpreted by St. Thomas Aquinas. "A divine person," says he, "signifies a *relation of origin* (existing) after the manner of a 'substance' or 'hypostasis' in the divine nature."¹ Here (to make use of a colloquialism) St. Thomas would seem to be endeavoring to "carry water on both shoulders." By defining personality as 'relation' he distinguishes it from 'substance,' yet in the same breath he seeks to reaffirm its substantiality by saying that it exists "after the manner of a substance." The relations which St. Thomas alleges as the constitutive principles of 'personality' in the Godhead are "relations of origin." Paternity is the characteristic of the Father, filiation of the Son and 'procession' of the Holy Spirit. But (it may be asked) can these personal "relations of origin" within the Godhead be properly limited to three? Let us consider. Three 'persons' are here in question; — the 'persons,' namely, of the Father, of the Son and of the Holy Spirit; and these sustain to each other certain "relations of origin." Let us take as a human analogue the

¹ "Persona divina relationem originis significat per modum substantiae seu 'hypostasis' in divina natura." Summa Theol. I. xxix. 4.

original Adamic family as described in the fourth chapter of Genesis,¹ using the latter, just now, simply for the purpose of illustration. Three persons are here in question; — Adam, his wife and their son, Seth. Relations of origin exist between each two of these persons taken severally. To his son, Adam sustains the relation of paternity, while Seth in turn sustains to his father the relation of filiation or sonship. Here, then, to begin with, are two distinct (though complementary) relations. Again, between Adam and his wife are two more ‘relations of origin,’ quite distinct from ‘paternity’ and ‘filiation.’ Finally, as between Eve and her son there are still two other relations, — those of maternity and of filiation corresponding thereto (the latter being a different relation to that which Seth as son sustains to his *father*). We have, then, as between the three members of the original human family no less than six different “relations of origin,” and there is certainly no reason to suppose that the relations which subsist between the Persons in the Godhead are any less subtle and varied than those which obtain in the human parallel which we have cited. The analogy between the Adamic family and the Holy Trinity is of course far from exact; for all thought of physical derivation must be eliminated from our conception of Godhead. Yet it certainly must be allowed that (as between the two cases) there is a parallel; inasmuch as

¹ verse 25.

while GOD the Father is Himself the Son of no one, His Only-begotten Son is derived from Him by the act and process of eternal 'generation.' So, while Adam had no human parent or source of being, Eve was derived from Adam alone. Again, as the Holy Spirit is said to 'proceed' both from the Father and from the Son, even so Seth, the child of Adam and of Eve, derived his origin from both his parents. It would, therefore, seem evident that we must allow, just as in the human analogue, so also in the case of the Godhead itself, *more* than three several 'relations of origin.' Aquinas's attempt to interpret the three 'relations of origin' — namely, paternity, filiation and procession — as themselves the basis of tri-personality in the Godhead cannot be regarded as successful. Nevertheless it was an effort in the right direction, — an effort to establish the objective reality of the three eternal distinctions in the Godhead without at the same time defining them in terms of 'substance.' St. Thomas's interpretation of the Trinity of 'persons' as a trinity of 'relations' in the Godhead seems after all to mark the furthest point of advance in Scholastic, or even in more recent Trinitarian theology. To express the three personal 'distinctions' in the Godhead, the Scholastic term 'subsistentia' was employed. The 'persons' are in themselves hardly capable of being defined otherwise than as 'persons' in a restricted sense, — three 'somewhats,' — a triad of real distinctions,

— the threefold instrument of consciousness within the Godhead. Relatively ‘non-substantial,’ the three ‘persons’ are not in themselves unreal. They are by no means pure abstractions. It is only that the term ‘person’ is here employed (as St. Augustine himself acknowledged) simply for the lack of a better name, — “non ut id diceretur, sed ne taceretur.”

It remains, then, that two distinct meanings of the term ‘person’ are to be recognized; or (otherwise stated), ‘person,’ strictly interpreted, is to be distinguished from ‘hypostasis.’ The former, as the $\delta\acute{\iota}$ $\omicron\upsilon$ of consciousness, is relatively abstract (though not unreal). The latter indicates a self-conscious, spiritual being *sensu concreto*. In the words of St. Athanasius (Ep. ad Afros Epis. 4), “‘Hypostasis’ is ‘ousia’ (being) and has no other significance” ($\eta\ \delta\epsilon\ \upsilon\pi\omicron\sigma\tau\alpha\sigma\iota\varsigma\ \omicron\upsilon\sigma\iota\alpha\ \epsilon\sigma\tau\acute{\iota},\ \kappa\alpha\iota\ \omicron\upsilon\delta\acute{\epsilon}\nu\ \acute{\alpha}\lambda\lambda\omicron\ \sigma\eta\mu\alpha\iota\nu\acute{\omicron}\mu\epsilon\nu\omicron\nu\ \epsilon\chi\epsilon\iota$).

VIII

The two distinct lines of Trinitarian interpretation and exposition which I have endeavored to set forth are united in the Latin Creed which has been called by the name of St. Athanasius, though it may well be questioned whether the author (or authors) of that document were consciously aware of all that was implied in the statements formulated therein. But they “built better than they knew.”

As we review their work to-day we cannot fail to recognize in their labors the energizing of a wisdom and of a Spirit higher than their own. It was not in vain that the Saviour promised to His disciples, — that is, to His Church, — the presence of the Comforter who should guide them into all the truth. Surely we may see the fulfilment of the Saviour's promise in the witness of the historic Creeds.

Let us, then, briefly consider how these two distinct lines of Trinitarian interpretation, — which we may call respectively the Western (or Augustinian) and the Greek (or Nicene), — are found united in the so-called 'Athanasian' Creed. In the same connection we shall briefly review the original Nicene statement in its characteristic features. The comparison of these two will enable us to bring to a close our present study of the Trinitarian problem.

In considering the 'Athanasian' Creed it is important to note the following fact (which is frequently overlooked); namely, that in the distinctively Trinitarian portion of this Symbol (verses 3 to 26, inclusive) two sections are to be distinguished. The *first* section, dealing with the absolute attributes and Names of the Godhead, — which Names or attributes are said to belong to each of the three 'Persons' singly, — includes verses 3 to 19, its teaching being summed up in verse 19; — "For, just as we are compelled by the Christian verity to confess each 'Person' singly as

‘GOD’ and ‘LORD,’ so by the Catholic religion we are forbidden to say ‘three GODS or LORDS.’” It is important to bear in mind the fact that it is in this *first* section that the *distinctive* Trinitarian doctrine of the Symbol is set forth. The Second and Third ‘Persons,’ like the First, are ‘uncreated,’ ‘infinite’ and ‘eternal.’ They, even as the First ‘Person,’ and in exactly the same sense, are said to be ‘Omnipotent,’ GOD and LORD. These are the specific attributes and the distinctive Names which belong to the Godhead, and which are incommunicable to any creature. It is by their possession of these that the three ‘Persons’ are One:— not ‘three GODS or three Eternals, but One Eternal and ONE GOD.’ This first section of the Symbol, therefore, views the Divine Trinity from the standpoint of the absolute. While the three ‘Persons’ are distinguished by the Names ‘Father,’ ‘Son’ and ‘Holy Ghost,’ the characteristics of the Divine Three as They are related to each other are not as yet explained. But in the *second* section (verses 20 to 23, inclusive) this explanation is given as follows:— “The Father is made from (by) none, — neither created nor begotten: the Son is from (by) the Father alone; not ‘made’ nor ‘created,’ but ‘begotten’: the Holy Ghost is from (by) the Father and the Son; not ‘made’ nor ‘created’ nor ‘begotten,’ but ‘proceeding.’” And then the Creed, returning from the standpoint of related to that of absolute existence, sets aside any thought of

subordination or of real priority in the Holy Trinity by the summary statement which follows in verse 24;—“And in this Trinity there is no ‘before’ or ‘after,’ no ‘greater’ or ‘less,’ but the whole three ‘Persons’ (totae tres personae) are co-eternal with each other and co-equal.”¹

By its adoption of the Nicene conceptions of ‘generation’ and ‘procession,’ supplemented by the ‘Filioque’ statement, the *Quicumque Vult* relates itself integrally to the previous doctrinal development; while by its own distinctive teaching it has in fact advanced beyond the previous ‘Nicene’ stage. This fact (frequently overlooked) is in accordance with the general law of evolution, whereby the later and more highly-developed form takes up into itself and assimilates that which belongs to the previous stage of development. In the light of this fact we must recognize in the *Symbolum Quicumque* or so-called ‘Athanasian’ Creed the most comprehensive statement of Trinitarian doctrine which is to be found among the formulas of the Church. Inferior to the ‘Nicene’ Creed in point of ecumenical authority, the *Quicumque Vult* surpasses the Nicene Creed in scientific comprehensiveness. It is for this reason that the *Quicumque* has remained to the Western mind for so many centuries as the classical expression and safeguard of the great doctrine of the Trinity. And

¹ “Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus. Sed totae tres Personae coaeternae sibi sunt, et coaequales.”

in spite of all that is alleged about the difficulty, or even the unintelligibility of this Creed, its *distinctive* teaching is probably, after all, closer and more familiar to us, is more readily assimilated by minds trained to blunt and practical Western ways of thinking than are the subtle distinctions of Greek theology. The Western mind knows nothing of 'grades' of Godhead. To its view, Christ is either GOD in the absolute sense or He is not GOD. The Latin, like the later Western languages, knows nothing of the distinction between Θεός and ὁ Θεός. It is impossible for the type of mind represented by the writer of the *Symbolum Quicumque* to rest in the thought of a merely relative Godhead as belonging to the Son or to the Holy Spirit. From the Augustinian point of view, the bond of the Divine unity is not found in the Person of the Father, but rather in 'Jehovah,' the Self-existent One, who subsists in each and all of the three Divine 'Persons.' The distinctive Trinitarian teaching of the *Quicumque* is, after all, surprisingly simple. It may be said to be summed up by the statement that each of the three Divine 'persons', — the Father, the Son and the Holy Ghost, — is absolutely and unqualifiedly GOD; and yet that there are not three GODS but ONE GOD. The difficulty arises from the fact that this distinctive teaching is linked on to the (relatively distinct) Nicene doctrinal statement. The two doctrinal 'tropi' are relatively distinct from each other,

inasmuch as each has its own point of departure, from which it moves logically over its own lines. The two systems, although closely related to each other, do not conflict. The starting-point of the 'Nicene' Creed is in the 'One God' as identified with the Person of the Father; from this point it proceeds logically by virtue of the principles of 'eternal generation' and of 'procession.' The starting-point of the *Quicumque Vult* is in the 'One God' as identified with Jehovah, the Self-existent One; taken in connection with the further fact that this Supreme Name is rightly attributed to Him who is called the 'Son' and to Him who is called the 'Holy Spirit,' as well as to Him who is called the 'Father.'

IX

On the other hand, the characteristic features of the Nicene conception are as follows:— (a) The guarantee of the Divine unity is found in the Person of the Father, who is the 'One God' (εἰς Θεός). (b) The Son is from (ἐκ) the 'substance' or 'essence' of the Father; eternally begotten; and therefore the Son also is 'God' (Θεός). The title Θεός may be said to be given to the Son generically rather than individually or personally. "The Son is God, but God is not the Son." The Father is ὁ Θεός, 'God,' i.e., primarily and *per eminentiam*. (c) No distinction is drawn between 'substance' or 'essence' (οὐσία) and 'person' (ὑπόστασις); these

terms are treated as synonymous in the anathema which follows the Creed of A.D. 325. Of course we do not forget that this distinction was later drawn by the 'Cappadocian' theologians, and so passed into the Greek theology; yet it is to be remembered that the 'ousia' which is thus distinguished from 'hypostasis' is only the 'second ousia' of Greek logic, — i.e., *generic* being or essence, — rather than the primary 'ousia' (πρώτη οὐσία) or *individual* being. That is to say, the three Divine Hypostases are (from one point of view) three individual beings. The Greek distinction between 'hypostasis' and 'ousia' is the distinction between 'person' and 'substance' only in so far as 'individual' is distinguished from 'generic' being. This fact has constantly been overlooked or disregarded by theologians; but it is most important that it be clearly grasped and constantly kept in view; otherwise our idea of the Nicene theology must remain more or less confused. (d) The Son is ὁμοούσιος with the Father. Exactly what does this much-debated term mean? It means simply "of one 'substance' or 'essence with.'" The Son is 'homousios' with the Father for two reasons: — (1) because the very same definition of Godhead which is predicated of the Father is predicated also of the Son.¹ (2) Because the Son as the Father's

¹ Cp. St. Basil, Ep. xxxviii. 2. — "Those who are described by the same definition of 'essence' are homousioi" καὶ εἰσιν ἀλλήλοις ὁμοούσιοι οἱ τῷ αὐτῷ λόγῳ τῆς οὐσίας ὑπογραφόμενοι. Aristotle in his

ἴδιον (essential characteristic or attribute) belongs to the Father's 'being' or 'essence.' But it is to be noted that the meaning of *ὁμοούσιος* is not to be limited to that of strict numerical identity; for the Son as Son has His own proper being, distinct from that of the Father. While it is true that as the Father's 'Word' or 'Wisdom' the Son belongs to the identic essence of the Father, yet at the same time it remains true that as 'Son' He is a distinct personal Being, as "God 'from' (or 'out of') God." The Son is not to be identified with the Father in a Sabellian sense. St. Athanasius in his brief but weighty Statement of Faith or 'Ecthesis,' while affirming the *ὁμοούσιος*, expressly and emphatically

chapter on Unity (Metaphysics, Book IV. ch. 6) after distinguishing 'unity in respect to essence' (*ἐν καθ' αὐτό*) from accidental unity, proceeds further to distinguish three different senses of 'unity in respect to essence,' as follows; — (a) continuity (*τὸ συνεχές*) which seems to carry with it the idea of physical oneness, as that of the hand with the body; (b) generic or specific unity; and (c) unity in respect to definition (to which corresponds unity of conception in the mind which frames or apprehends the definition). It is unity in this third sense which gives a key to the meaning of *ὁμοούσιος* as used by the Greek orthodox Fathers. Not that the unity between the Son and the Father is conceived by them as a mere abstraction, however; it represents the *Θεότης*, or Divine nature, which (as St. Athanasius says) is *ἐκ τοῦ Πατρὸς εἰς τὸν Υἱόν*. St. Gregory Nazianzen (Oration XXX. 20) suggests the comparison of the relation sustained by the Son of God to the Father with that between the 'definition' and the 'thing defined.' See also Orat. XXXVIII. 13, where the Son is called the Father's *ὄρος καὶ λόγος*. This seems to be another way of saying that the Son is the Father's 'image'; for the 'definition' is a kind of 'image' of the thing defined.

rejects the phrase *μονοούσιος*, by which, he says, the ‘heretics’ (Sabellians) “destroy the existence of the ‘Son’” (*ἀναιροῦντες τὸ εἶναι τοῦ Ὑιοῦ*). The unity which exists as between the Son and the Father does not exclude their distinction; but it remains true, in the words of Athanasius, that “there is but one kind (or species) of Divinity, which is also in the Logos” *ἐν γὰρ εἶδος θεότητος, ὅπερ ἐστὶ καὶ ἐν τῷ Λόγῳ*.¹ This unity of nature does not, moreover, exclude a certain subordination of the Son, as Son, to the Eternal Father; indeed, both the unity of nature and the subordination in dignity are based upon the same fact of the Divine generation of the ‘Son’ from the personal Being of God the Father.

From this comparison of the statements of the *Quicumque Vult* with the statements of the Nicene orthodoxy it becomes evident that one is here dealing with two distinct theological ‘tropi’ or lines of thought. According to the former (the Western or Augustinian) sequence of ideas ‘person’ bears a relatively abstract meaning, while the Greek ‘hypostasis’ always remains concrete. On the other hand, the phrase ‘of one substance’ bears a meaning in the Western formulary which cannot be *fully* or *absolutely* identified with the *ὁμοούσιον* of the Nicene Creed and of the Greek orthodox Fathers. This is for the reason that

¹ Orat. III. contr. Arian. § 15.

'homousios' does not shut out the meaning of 'generic' or 'specific' unity as existing between the Father and the Son, but rather includes it. From one point of view, the 'unity of substance' as conceived by Western orthodoxy is more concrete, while the *ὁμοούσιον* of the Greeks admits also of an abstract meaning. In a word, while the characteristic feature of Nicene orthodoxy is the 'logic of being,' the distinctive mark of Western Trinitarianism is its 'analytic of personality.'

It is true that the distinction between the two meanings of 'person,' — the concreter and the more abstract, — was not present to the minds of those who framed the *Symbolum Quicumque*; nevertheless this distinction lies beneath the surface of that formulary, in much the same way in which the Nicene Creed (in its Greek form) may be said to imply not only the underived Godhead of the Second Divine Person but also the 'procession' of the Holy Spirit from the Person of the Son as well as from the Person of the Father. This is but an illustration of the working of that principle of evolution which is apparent all through the history of Christian doctrine, whereby that which is implicit in earlier forms is gradually brought forth into fuller and completer expression. This process in its earlier stages is bound to be attended by more or less of intellectual confusion, which it is the effort of scientific thinking to eliminate.

But it must never be forgotten that intellectual

apprehension as well as logical thought finds its proper outcome and issue only in adoration and worship of the all-transcendent One. — “The Catholic faith is this, — that we worship one God in Trinity and Trinity in unity.” Human thought and imagination find their full fruition only in that vision of God (as yet imperfect) in which true blessedness shall at last be realized.

“*A quella luce cotal si diventa,
 Che volgersi da lei per altro aspetto
 È impossibil che mai si consenta;
 Però che il ben, ch’ è del volere obbietto,
 Tutto s’ accoglie in lei; e fuor di quella
 È difettivo cio che li è perfetto.*”¹

NOTE. As to the so-called “damnatory clauses” of the ‘Athanasian’ Creed, it must not be forgotten that the original Nicene Creed of A.D. 325 was also fortified with anathemas. Leaving aside just now the question of ecclesiastical discipline and of the rightness or wrongness of these minatory clauses, we may at any rate recognize this fact; — that to attain spiritual and intellectual maturity and ripeness of growth we must respond to the truth,

¹ “In presence of that Light one such becomes,
 That to withdraw therefrom for other prospect
 It is impossible he e’er consent;
 Because the Good, which object is of will,
 Is gathered all in this, and out of it
 That is defective which is perfect there.”

Dante, Paradiso XXXIII. (Longfellow’s trans.)

as presented to us, in all its fulness. In this sense we may construe the warning, "Qui ergo vult salvus esse, ita de Trinitate sentiat." When spiritual truth is offered to us for our acceptance, we reject it only on penalty of moral and spiritual loss. "Let us then," says St. Paul to the Philippian disciples, — "let us then, so many as are perfect (mature, full-grown) be thus minded." Yet there is room for charity and hope as well as for severity. For, as the Apostle adds, "if in anything ye be otherwise minded, God shall reveal even this unto you."¹ If, however, the Church of God is to be true to herself and to the truth which has been committed to her, she must not fail to hold aloft the shield of Trinitarian faith in all its fulness and completeness. — "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."²

¹ Phil. iii. 15.

² Phil. iii. 16.

CHAPTER IV

THE PERSONALITY OF THE GOD-MAN

THE personality of Jesus Christ offers a supreme challenge to the reverent thought of man. From the standpoint of Christian faith our Lord appears as both human and more than human.

*“Thou seemest human and Divine;
The highest, holiest manhood Thou.”*

With the New Testament record in our hands we approach the problem of the Personality of Jesus Christ. His own recorded words and deeds bear witness to two outstanding facts;—in the first place, He thought and spoke of Himself as Man; as a human being like ourselves; while at the same time the evidence shows no less clearly that His sphere both of action and of self-conscious thought far transcended the plane of mere humanity. Into the depths of the self-consciousness of Christ we may not, indeed, penetrate. It is He and He alone who possesses the key to that sanctuary. It is so easy for us to carry over our own mental and psychical limitations and ascribe them to Him; it is so easy for us to confuse our own subjectivity

with the objective Reality which is Christ Himself. It is indeed true that our Lord in becoming incarnate assumed the limitations of a normal humanity; yet at the same time it remains true that in the act of His incarnation He was and has ever thereafter remained exactly what He had been from eternity, — the Divine Logos, the Son of God. At the same time it is an unquestioned fact that Jesus speaks and thinks of Himself as Man. To the Jews on one occasion He said, — “Ye seek to kill me, a man (*ἄνθρωπον*) who hath told you the truth which I have heard from God.”¹ Again, to the man who had inquired of Him, “Good Master, what shall I do that I may inherit eternal life?” Jesus replied, — “Why callest thou me good? none is good save one, that is, God.”² St. Peter, even after the Resurrection and Ascension into heaven, spoke and thought of Jesus as a Man,³ and Stephen at his martyrdom bore witness to Him as the Son of Man, though now exalted at God’s right hand of power.⁴ Indeed, may we not say that the whole meaning and purpose of the Incarnation is nullified if the impression made by Jesus upon His contemporaries was other than a *human* impression; if those men who saw Him and heard Him from day to day, — those who were brought

¹ St. John viii. 40.

² St. Mark x. 18; cp. St. Matt. xix. 17 (R. V. and footnote); St. Luke xviii. 19.

³ *ἄνδρα*, Acts ii. 22.

⁴ Acts vii. 56.

up with Him in the little town of Nazareth as well as those who had to do with Him in later life, — did not think and speak of Him as a Man like themselves. That they did so speak and think of Him the records very plainly attest. — “Is not this the carpenter’s son? is not his mother called Mary? and his brethren James and Joses and Simon and Judas? And his sisters, are they not all with us?”¹ At the same time there was always in Jesus Christ and in the impact of His personality, — in what He said and in what He did, — yes, even more, in what He *was*, — a something mysterious and transcendent; a something that impressed upon those who reacted to His presence and to His personal appeal the fact that This was no ordinary human being; nay, that He was something other and higher than any of the sons of men. Such was the impression made upon Simon Peter as a result of the miraculous haul of fishes on the Lake of Galilee. Falling down at Jesus’ knees, Peter cried, “Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken.”² But it is in the words spoken to the Pharisees in the Temple near the close of His earthly career that the consciousness of Jesus seems as it were to rise to its highest point. To the Jews who had said to Him, “Thou art not yet fifty years old, and hast thou seen Abraham?” Jesus answered, “Verily,

¹ St. Matt. xiii. 55, 56.

² St. Luke v. 8, 9.

verily I say unto you, Before Abraham was, I AM." In their stubborn unbelief His enemies "took up stones to cast at him,"¹ regarding Him as a blasphemer who impiously intruded himself into the place of Almighty God. But their very unbelief and rebellion bore witness to the reality of His claim.

These well-known facts of the Gospel history, to which a multitude more might readily be added, unquestionably indicate as its central Figure a Being who was both God and Man. It is the task of Christian theology upon the basis of these facts to seek and find some formula, some statement which shall interpret to our minds and our understanding this unique Personality as at the same time both Divine and human. The theology of the Incarnation was worked out (for the most part) in the fourth and fifth centuries, and finds expression in the statement adopted by the Council of Chalcedon in the year 451 A.D. The doctrine of the Incarnation had its primary reference to the act of the Eternal Word, the Son of God, in taking human flesh in the womb of the Blessed Virgin, and in assuming therewith a human, rational soul. Now for the elucidation of this doctrine we need to apply first of all that same key of 'personality' which we have already applied in the interpretation of the Holy Trinity. Moreover, as in the theology of the Trinity, so also in our Christology two distinct points of view and, in consequence, two rel-

¹ St. John viii. 57-59.

atively distinct interpretations are to be recognized. These may for convenience be termed the 'Greek' and the 'modern' or 'Western.' We have seen embodied in the 'Athanasian' Creed two distinct doctrinal and historical strata, representing two successive stages in the development of the one complete doctrine of the Trinity. The theology of the Person of Christ shows a similar historical développement. The original ecumenical statement of the doctrine is found in the decree of the Fourth General Council, — that of Chalcedon. Together with this decree, the letters of St. Cyril, Bishop of Alexandria, to Nestorius, and also the letters of St. Leo, Bishop of Rome, to Flavian are recognized as of ecumenical authority. The substance of the doctrine is moreover contained in the second part of the 'Athanasian' Creed, which deals with the Incarnation.

The doctrine as set forth at Chalcedon is summarized as follows: — In the one Person of Christ, the God-man, coexist two whole and complete 'natures,' — the Divine and the human. To quote the language of the decree itself: — "The 'propriety' (or 'distinctive characteristic') of each nature being preserved (*σωζομένης τῆς ιδιότητος ἑκατέρας φύσεως*) concurs unto one Person and one Hypostasis (or personal Subsistence)," *εἰς ἓν πρόσωπον καὶ μίαν ὑπόστασιν συντρέχούσης*.¹ Here there are three terms

¹ Hahn, *Symbole der alten Kirche*, p. 167. In the ancient Latin version this statement runs as follows: — "Nusquam sublata

to be clearly distinguished:—(1) ‘Person’ (*πρόσωπον*, *persona*) which, as we have already seen, ultimately points to the ‘self’ in its strict meaning of ‘personal centre of consciousness,’ and which we may venture to designate as p^1 ; (2) ‘Hypostasis,’ which is to be construed as ‘personal substance,’ or ‘person’ in the concrete sense of the term. Let this be indicated by p^2 . ‘Personality’ in this sense of the term is to be understood as including the whole content of consciousness, with its several faculties of knowing, feeling, willing, etc., and their operations; and (3) ‘nature’ (*φύσις*, *natura*), which may be interpreted as ‘impersonal substance or being,’—i.e., as the ‘ground’ of being,—physical, psychical and spiritual,—envisaged as apart from the personal ‘self’ or centre of consciousness.¹ I do not mean to assert that the distinction above indicated between *πρόσωπον* (*persona*) and *ὑπόστασις* was *consciously* present to the minds of those who framed the Chalcedonian formula, for it was not. None the less, this distinction lay implicitly in the terms themselves, and was bound to be developed sooner or later. Moreover, it is to be observed in this connection that this distinction between ‘proso-

differentia naturarum propter unionem, magisque salva proprietate utriusque naturae, et in unam personam atque subsistentiam concurrente. . . .” Note the word “subsistentia” here employed in place of “substantia.”

¹ Of course the decree of the Council recognizes the fact that within the human ‘nature’ of our Lord is included a physical body (*σῶμα*) as well as a ‘rational soul’ (*ψυχὴ λογικὴ*).

pon' and 'hypostasis' is not precisely the same as the distinction drawn in the *Symbolum Quicumque* between 'person' and 'substance.' For in the 'Athanasian' Creed 'substance' (*substantia*) is relatively abstract; it is conceived as antithetical to or over against the 'person.' Whereas in the Chalcedonian formula *ὑπόστασις* includes 'personality'; it represents, as has been said, the concrete, personal being, in which, indeed, the *πρόσωπον* (*persona* in the stricter sense) subsists as an element.

Here we must call attention to the fact that the Greek theology of the Incarnation advances beyond the stage of development which that theology had reached in its Trinitarianism; that is to say, it advances (doubtless through the help and guidance of the Western Church, as embodied in the person of Leo, Bishop of Rome) to the recognition of the distinction between the personal 'self' (indicated by the word 'prosopon') and the (impersonal) 'nature.' But it is most important to observe that the 'Hypostasis' or Divine, incarnate Person of Christ embraces both 'prosopon' and 'natura.' The Eternal Word, by virtue of His assumption of our human 'nature,' — i.e. of humanity in its *impersonal* form, — has thereby become possessed of a creaturely instrument or organ through which He is enabled henceforward humanly to function, — humanly to experience, to enjoy and to suffer. He who was originally possessed of a complete and integral Divine nature, with its several faculties of

knowing, feeling, willing and the like, has now, by virtue of His incarnation, become possessed of a *humanity* with parallel — though human and finite — faculties of knowing, feeling and willing. In consequence, the Incarnate Son can and does humanly feel, know and will. He has suffered in the flesh, — humanly suffered and humanly died. He has perceived and apprehended as Man, with a finite, human intelligence. He, the one Christ, does in fact possess two wills, — the human and the Divine, — and two distinct modes of operation (*ἐνέργειαι*) corresponding therewith. It is to St. John Damascene (d. about 760 A.D.) that the Church is indebted for the full and complete statement of the Christological doctrine. “In a remarkable passage” (De orth. Fid. iii. 19) John even “ascribes reflective self-consciousness to the human spirit of Christ.”¹ On the whole, however, the tendency of Greek Christology is to regard the humanity of the God-man as virtually a ‘property’ or function of His Divine Person; the real, personal subsistence (hypostasis) is that of the Divine Son or Logos, by whom the humanity has been assumed. It is to be observed, moreover, that, according to the Chalcedonian definition, there is no proper *communication* of the distinctive attributes or qualities of the one nature to the other; such an interpretation would at once break down the distinction between the created and the uncreated, — the

¹ Ottley, *The Doctrine of the Incarnation*, vol. ii., p. 139.

human and the Divine. The two natures remain forever distinct from each other, while yet united inseparably in the one Person of the God-man. At the same time, from the Greek point of view, the cases of the Divine and the human 'natures' in Christ are not regarded as strictly parallel. The Divine 'nature' in our Lord is in reality comprised within His Divine 'Hypostasis'; it is, accurately speaking, to be distinguished only from the (Divine) 'prosopon' ('person' in the strict or limited sense) in Him. The *human* 'nature,' on the other hand, is an element within the composite Person of the God-man; it coheres with the one Divine Hypostasis, finding therein its personal centre, and, — we might almost add, — its essence or ground of being. The result of such a conception, if unbalanced by other considerations, can hardly fail to be that the *humanity* of our Lord, in contrast with His overpowering Divinity, becomes something rather pale and lifeless. The Greek Christology, — indeed, the Christology of Greek and Roman Catholicism alike, — shows a marked tendency to interpret the humanity of our Lord as merely the garment or vesture with which the Divine Christ is clothed. He is a God who wears the garb and speaks in the accents of a Man. Greek Orthodoxy is leavened throughout by the teaching of St. Cyril (Archbishop of Alexandria A.D. 412-444), her great champion against Nestorius. St. Cyril's characteristic formula was *μία φύσις τοῦ Λόγου*

σεσαρκωμένη, “(There is) but one incarnate nature of the Logos.” The two ‘natures’ coalesce into one ‘hypostasis’ so as in effect to become but one, and that, the nature of the Incarnate Word. This is virtually to construe the humanity of Jesus Christ as function, quality or instrument of that Divine Person who has been “made man.” According to the teaching of John Damascene, “‘The Logos alone controls by His will the operation of the humanity which’ was moved in accordance with its constitution (φύσις) *at the will of the Logos*. Practically, therefore, the human nature loses its independence; the Logos allowing it economically to suffer and to fulfil its proper functions, in order that by means of its actual works the reality of the nature might be ensured. Thus in the last resort there is one determinant will, — that of the one Person in His Divine nature.”¹ It seems difficult to deny that there runs throughout the teaching of Cyril a vein of practical monophysitism. We may perhaps sum up the doctrine in these words; — In the Incarnate Son God and man are one; and God is the One. This may be expressed by saying that in the Christology of the Greek Church the balance always heavily inclines to the side of Divinity.²

¹ Ottley, *The Doctrine of the Incarnation*, vol. ii. p. 143.

² In the Churches known as East Syrian, Armenian and Nestorian (the “separated Churches of the East”) the attempt is made to hold the scales with an even hand, as regards the Divine and human natures of Christ. To quote from the Report of the

In the Western Church, on the other hand, there has always been the effort to maintain the scales more nearly upon a level, — in other words, to

Committee of the Lambeth Conference of 1920 on the Separated Churches of the East: — “A careful examination of the East Syrian voluminous liturgical books (has been made) with the result that it is seen that they contain much that is incompatible with real Nestorianism, together with some things that might be interpreted either in an orthodox or in a Nestorian sense; it is suggested that the latter must be judged by the former. The watchword Theotokos is absent from their service books, and in one place is repudiated; on the other hand, its equivalent in other words is several times found, and strong instances of the language known as *communicatio idiomatum* occur. One phrase which has caused some perplexity is that which asserts that there are in Christ one *parṣōpā* (πρόσωπον), two *Qnōmé*, and two natures. The word *Qnōmā* is equivalent to ‘hypostasis,’ and if used in the later sense of that word, i.e., as meaning ‘person,’ it would imply real Nestorianism; but research has made it plain that it is used in the earlier sense of ‘hypostasis,’ namely, ‘substance,’ and this makes the phrase, if redundant, at least perfectly orthodox. It should be added that the East Syrians accept the decrees of Chalcedon, while rejecting those of Ephesus.”*

May it be permitted to the present writer to say that in his judgment the phrase “two *Qnōmé* (hypostases),” if it be translated “two personal substances,” is not only in harmony with orthodox teaching, but is also distinctly helpful in bringing out the fuller Christological doctrine; for these two “personal substances or hypostases” find in the one “*prosopon*” (‘person’ in the strict sense) their common centre and metaphysical point of union, apart from which neither one of them would be a *personal* substance or hypostasis at all. The two ‘hypostases’ in Christ are not, therefore, two distinct ‘persons’ or egos (which would be “Nestorianism”); they are not metaphysically separated, inasmuch as they find their common centre of unity in the one ‘*prosopon*’ or ‘Person’ of Christ.

* Lambeth Conference Report, pp. 149, 150.

interpret the relation of the two natures in Christ to His one Person as a strictly *parallel* relation. In the teaching of St. Leo, with its balanced statement of the two complementary natures, — Divine and human, — we have at least the suggestion of a ‘persona’ which is ‘neutral’ in the sense that it is the common meeting-point and centre of two distinct and integral natures, — the human and the Divine. But it must be confessed that in both Greek and Latin Catholicism the humanity of the Virgin Mary and of the saints has obscured the Manhood of the Saviour from the age of the General Councils down through the Reformation period, and even to the present time. Mediaeval Catholicism has never been able to do full justice to our Lord’s *humanity*. Moreover, the failure clearly to discriminate between the ‘abstract’ and the ‘concrete’ meanings of ‘person’ (i.e., between what we have ventured to designate as p^1 and p^2) always stood as a barrier in the way of a satisfactory solution of the Christological problem. The Schoolmen of the West *wanted* to deal with the ‘persona,’ but were unable to free themselves from the conception of the ‘hypostasis’; they failed to see that the idea of ‘persona’ can be reached only on condition that it be recognized as ‘*non-substantial*,’ — non-substantial, yet at the same time objectively real and existent. The same confusion of thought which affected Trinitarianism also affected the Christology of that period. As regards the doc-

trine of the Incarnation, one must recognize once for all the fact that it is not sufficient to speak of the union of the two natures in the Person of Christ as a *hypostatic* union; it is a *personal* union which is here in question.

In dealing with the problem of our Lord's Person, as in the case of the great fact and truth of the Holy Trinity, we must frankly recognize from the very first that what is revealed to us in the New Testament record leads us beyond the confines of our limited human experience. We cannot imagine or realize what a consciousness would be which is at one and the same time the consciousness of God and of man. We fall back upon our two factors of 'substance' and of 'person,' — of the 'ground' as over against the 'means' or 'instrument' of consciousness.¹ But in this case it is the factor of 'substance' which we have to multiply by *two*. For the consciousness of the God-man has a twofold 'ground' or basis, — in the Divine and in the human nature. Two distinct natures, that is, exist as it were side by side in the distinct reality and perfect integrity of each. In the language of Chalcedon, the Divinity and the humanity coexist in the Person of Christ "without confusion or change; without division or separation"; for the two 'natures' have but one and the same personal ego or centre of consciousness. Consequently, in the case of the Incarnate Son, as in the case of the Triune Godhead

¹ See pp. 79-82 above.

itself, one is unable to speak of a consciousness which is either strictly unitary or absolutely plural. The category of number, like all other categories of human thought, is unable adequately to interpret the Being and Personality of God.

The persistent ambiguity in the meaning of 'persona' is witnessed to by the ever-renewed discussions over the question as to whether the humanity of Christ is to be regarded as 'personal' or as 'impersonal.' It is agreed by all orthodox Christians that the manhood which our Lord assumed in the womb of the Virgin Mary was, prior to its assumption by Him, *impersonal*, — i.e., having no independent personal 'self' or ego of its own. Were this not the case, we should be dealing with two Persons, not with One. The human Jesus would be existing side by side with the Divine Logos or Son. Such an interpretation is obviously impossible; it would destroy the whole meaning of the Incarnation; it would, in fact, subvert our faith in Christ. But the question with which we are now dealing has to do with the humanity of our Lord as it exists in Him *in consequence of* the Incarnation. The point at issue is this: — Is or is not our Lord *personally* Man? It is admitted by all orthodox Christians that Jesus Christ is personally God, — the Son of God; — but there is still a divergence of opinion as to whether He is to be regarded as personally Man. Here it is not, as so many suppose, a case of "*either . . . or*"; it is

rather, I am persuaded, a case of "*both . . . and.*" I deny that these two alternatives exclude each other. Let me not be understood as by any means setting aside the time-honored interpretation of our Lord's manhood as a garment or vesture which the Divine Logos has assumed; as the instrument or organ which the Divine Son employs in order to manifest Himself and enter into human relations with us. I believe that this interpretation is a true one; but I do not believe that it is the only one, that it sums up the whole truth of the matter, or that it by itself does justice to all of the Scriptural evidence. We must not allow our theology to cramp or warp our Scriptural exegesis. To construe our Lord's manhood as *in no sense* personal does seem to imperil the full truth of His humanity. Was not Jesus Christ, then, a Man? — not, indeed, a mere creature, — (for even as Man He is more than man), — but was He, on the other hand, *less* than man? Can we maintain that a purely impersonal human 'nature' constitutes a complete man? And was not our Lord in the fullest sense of the word a Man, — the human Jesus as well as the Divine and eternal Son? ¹ In seeking to maintain that He is *more* than man, let us beware lest either a faulty logic or a mistaken devotion lead us to interpret Him to ourselves as in any wise *less* than man. An incomplete Manhood on the part of Christ would mean an incomplete Incarnation. The true solution

¹ See above, pp. 24-26.

of the problem appears to be that the Manhood of Jesus Christ does in fact possess a personal 'self' or centre of consciousness and activity; but that personal 'self' or centre is at the same time the personal Ego of the Divine Logos, — the eternal Son of GOD.¹

In Dante's sublime vision, in which the theology of the Mediaeval period finds its supreme imaginative expression, it is the 'hypostatic union' that is envisaged; the 'Circle' of Divinity is seen "within itself, of its own very colour" as "painted with our (human) effigy."² Here the humanity — the human "effigy" — still remains but as the *superficies*; — the real, characteristic *substance* is the Divine. Yet the poet is not satisfied; — his mind still labors for a clearer conception, but is unable of itself to attain it,³ until, in "a flash of lightning" from above, the truth is revealed. But what is that ultimate fact which the poet-sage claims to have had revealed to him? Had Dante really seen it (we may ask) could he not have described it? — he whose

¹ A later Greek theologian, Euthymius Zigabenus (d. circ. 1118), states that the human nature of Christ is neither *ἀνυπόστατος* nor *ιδιοῦπόστατος*, but *ἐνυπόστατος*; — i.e., is neither without personal subsistence nor possessed of a personal subsistence of its own; it shares in personal being or subsistence through its union with the Divine Logos or Son. See Ottley, *The Incarnation*, ii., p. 125.

² "Dentro da se del suo colore stesso,
Mi parve pinta della nostra effigie."

Paradiso XXXIII. 130, 131.

³ "Ma non eran da cio le proprie penne."

Ibid. l. 139.

descriptive powers were certainly second to those of no other poet who ever wrote. Is it not that the ultimate truth is in fact almost too simple for words? that this ultimate reality is to be envisaged just as a *point*, — something having reality and position, but no dimensions, — the common centre of two distinct figures. Had the poet adhered to the geometrical method with which he began, the solution might have been reached. That solution is to be found in *two* concentric circles, — one of finite, the other of infinite radius; the *persona* is the common centre in which the Divine and human natures find their ultimate point of union.

But after all, as we have already seen in our study of the Triune personality of God,¹ a more adequate symbol of personality is to be found in a different field from that of pure mathematics. It is the *flame* which by its subtle and lambent movement, by its quick and vital activity, affords the most adequate image of personality. May I suggest the following as an illustration of the fact of the Incarnation which has appealed to me for many years past. Let us suppose two vessels, one of them filled with oil, the other with alcohol. Of these two substances, one — the oil — is alight; it is burning with its own flame; the alcohol, on the other hand, is not as yet in a state of combustion. But now let us place the vessel of oil side by side with the vessel of alcohol, so that the latter sub-

¹ See above, pp. 82-84.

stance is kindled by the former. Henceforward, then, the two will burn with a common flame. The application is obvious. These two substances correspond with the two 'natures' in our Lord. The oil, originally alight, answers to the eternal Divine nature of the Logos, as possessed of its own proper 'personality.' The alcohol, originally unlighted, answers to the human nature, originally impersonal, which the Divine Word, by the act of incarnation, took into union with Himself. The flame is the ultimate selfhood or 'person.' But yet it is not that the Eternal Word merely *took* flesh; — He *became* flesh,¹ while yet in Himself remaining what He was before. That is to say, — In the act of becoming incarnate, the Divine Logos Himself, by entering into a new personal and metaphysical relation, to that extent became modified. From henceforward, the Divine Son or Logos sustains a relation of unspeakable intimacy, — nay, of vital union, — with that human nature which He has now assumed. The unchangeable and eternal Logos has undergone a change. And yet it remains true that He is One, — "one, not by conversion of the Godhead into flesh, but by taking of the Manhood into God. One altogether; not by confusion of substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ."² It was the impersonal human nature,

¹ ὁ Λόγος σὰρξ ἐγένετο, St. John i. 14.

² The 'Athanasian' Creed.

including a true body and a rational soul, which was assumed into union with the eternal Logos or Son of God. But in consequence of that union the humanity itself, originally and by itself impersonal, has now forever become *personalized*. Christ is not only flesh; He is Man; and to be *a man* connotes something more than unconscious or impersonal manhood. Christ is *the* Man; — the pattern and archetype of perfect and integral manhood. By attributing to our Lord human personality, we simply mean to affirm that He is conscious of Himself as Man,—not only as GOD or as the Divine Son. He knows Himself to be One of us, while at the same time He is immeasurably and eternally above us.

One question yet remains; and that is, in regard to this very personal 'self' of the Divine Son, who is at the same time the human Jesus. Is that personal 'self' — the inmost *αὐτός* in Him — to be described as Divine or as human? Our answer to this question is as follows: — If we are to describe the personal 'self' from or with reference to the 'consciousness' of which it is the metaphysical centre, then the 'personality' of the God-man will be recognized as Divine in so far as it is possessed of a *Divine* consciousness, and human in so far as it is possessed of a *human* consciousness. That is to say, — the 'personality' is construed as in itself, so to speak, neuter; — i.e., as equally Divine or human according as it is conceived as united with

the Divine or with the human nature. But from another (which is, indeed, the ultimate) point of view, — that personal ‘self’ of our Lord being uncreated and eternal (for it is the very *persona* of the Divine Son,—yes, of God Himself, *as* Son)—that personal ‘Self’ of our Lord, being, as we have said, both eternal and uncreated, is Divine, not human. For whatever is known to be eternal is *ipso facto* recognized as Divine. To sum up, then; — The personality of our Lord, in itself Divine, is human by virtue of its relation to that human nature with which it is inseparably united. Absolutely, He is a Person Divine; relatively, He is a Person human.¹

And this leads to the final and practical question, — (for as our theology takes its rise in Christian experience, so it must find its issue and its application in Christian life and practice) — Is our Lord Jesus Christ *as Man*, — i.e., in His Manhood, — the Object of religious worship? Is prayer to be addressed to Him as *the Man* Christ Jesus? Let it be remembered that from this point of view we are thinking of our Lord not in His Divinity or in His Godhead, but as Son of Man. Is He, in His sacred Manhood, the Object of religious veneration

¹ “Christ is a Person both divine and human; howbeit not therefore two persons in one, neither both these in one sense; but a person divine because he is personally the Son of God, human” (i.e., a person human) “because he hath really the nature of the children of men.”

Hooker, Eccles. Pol. Bk. V. lii.

and worship? It is with the consideration of this point, which bears such central and vital significance for Christian living, that we may well conclude this brief study of the theology of the Person of Christ.

There can be no doubt that the answer to the question as just stated must be in the affirmative. Our Lord, even as Man, is rightly to be worshipped, inasmuch as the personal 'Self' in Him, — His inmost *αὐτός*, — is truly Divine. It is this Divine and eternal element in Him which once for all removes the worship of Jesus from the category of creature-worship. There is here no parallel to the worship of the Virgin Mary and of the saints as practiced in the Roman or Greek communions; indeed, such worship must necessarily obscure the full recognition of the Manhood of Jesus Christ as the one Mediator between God and man. The worship of Mary and of the saints for centuries operated and still operates over wide sections of Christendom as a bar to the healthful recognition of our Lord's full and complete humanity. Nor can the veneration of the Sacrament of Christ's Body take the place of the worship of the concrete and living Christ Himself. The Manhood of Jesus Christ is absolutely unique; having its centre of personal subsistence in the realm of the uncreated and the eternal. Such a Being, and such a Being alone can rightfully claim our worship; to Him alone may we address our prayers. Salvation is ascribed "to

our God which sitteth upon the throne, and unto the Lamb.”¹ The worship of Jesus is inseparable from the worship which is addressed to Almighty GOD Himself.

But it is never to be forgotten that our Lord as Man is the Object not of religious veneration alone; He is at the same time our human Companion and Friend. This He was to His disciples in the days of His sojourn here on earth; can He be less than this to us to-day or in the ages to come? Is He not Jesus Christ “the Same, yesterday and to-day and forever” in the brotherly bond of human confidence and affection? In what He is, even more than in what He says or in what He has done (incalculably precious as are His saving word and work on our behalf), — in what He *is*, — in the truth and reality of His Being we recognize once for all the Divine-human Manifestation of personality; — of what personality means and of what it is.

¹ Rev. vii. 10.

CHAPTER V

HUMAN PERSONALITY AND JUSTIFICATION BY FAITH

IN THE last two chapters we have been considering personality in its metaphysical aspect; the New Testament conception of Justification brings before us the *moral* aspects of personality. "How shall man be just with God?" This great question is dealt with in the New Testament by two apostles; — by St. Paul in the way of elaborate argument and analysis, and by St. James in the way of terse, axiomatic moral statement. These are the only New Testament writers who may be said to have any *doctrine* of justification as such. It is, therefore, to the Epistles of St. Paul and to the brief Letter of St. James that we must turn for our study of Justification in its relation to human personality. The subject is one of vital importance in any consideration of personality, for 'justification' means nothing else than the sentence of moral appraisal and judgment of worth which Almighty God, in His court of supreme and ultimate appeal, places upon human character and upon the individual human life.

The justification of man is a matter of such vital

and fundamental importance that it can never fail to retain a perennial interest for the spiritual mind. One of the causes with which the name of St. Paul will forever be identified is his gospel of "justification by faith"; St. James, on the other hand, is recognized as the proponent of "justification by works." Does this antithesis amount to a hopeless contradiction? or is there some fair and just method of harmonizing the respective teachings of the two Apostles? and, if so, what is that method? The inquiry is still worth while to-day, even though so many have undertaken it ever since the days of Luther and Calvin.

I

JUSTIFICATION BY FAITH ONLY, OR BY FAITH
AND WORKS?

Man's justification 'by faith only' has been held in Protestant circles as the very "articulus stantis aut cadentis ecclesiae." For example, the Anglican Article of Religion entitled "Of the Justification of Man" states it as "a most wholesome doctrine" as well as one "very full of comfort" "that we are justified by faith only" (*sola fide*). St. Paul's statement (in Romans iii. 28) that "man is justified by faith, apart from works of law" had been sharpened and pointed by Luther by the insertion of the word *allein*, so as to read: "dass der Mensch gerecht werde ohne des Gesetzes Werke, *allein*

durch den Glauben," — "that man is justified without works of the law, *only* through faith." On the other hand, men have always quoted, and no doubt will always continue to quote that equally explicit statement of St. James (ch. ii. 24), "Ye see then, how that by works a man is justified, and not only by faith" (καὶ οὐκ ἐκ πίστεως μόνου). The word 'only,' be it noted, is employed *not* by St. Paul, but by St. James.

While there is, no doubt, an antithesis between the teaching of the two Apostles, Christian faith can never rest satisfied in the thought that there is any real contradiction. Surely the Divine Spirit who inspired both St. James and St. Paul cannot have contradicted Himself, for, as God, "He abideth faithful; he cannot deny himself" (II. Tim. ii. 13). Christian thought must seek a synthesis which, while doing full justice to the teaching of St. James on the one side and to that of St. Paul on the other, shall yet exhibit the mind of the Spirit as in harmony with itself throughout. One short and easy method of solution has indeed been offered; i.e., that St. James is merely speaking of a justification *before man* (*foro humano*) while St. Paul refers, of course, to our justification in the presence of God (*foro Divino*). But such an explanation strikes one as more ingenious than satisfying; and certainly there appears to be no hint of it in the Scripture context. In each case, "it is God that justifieth"; whether it were when "Abraham be-

lieved God, and he reckoned it unto him for righteousness," or when the same Abraham "had offered Isaac his son upon the altar." And yet this explanation, untenable though it may be, at least serves to point out the direction in which the true solution of our problem is to be sought. For there is, indeed, a difference and a most important difference between the two Apostles in their conception of what justification is, — of wherein it consists. This will at once become obvious from the fact that while *the forgiveness of sins* is so great and vital a part of St. Paul's gospel, as it was of his spiritual experience, in the Epistle of St. James, on the other hand, the Divine forgiveness of human sin finds comparatively scant expression; it is stated as a fact, but is not explained or related as a doctrine. Only in one place, — towards the end of St. James' short Epistle, — is the forgiveness of sins mentioned, and that is in connection with the prayer of faith for the restoration of the sick: "And the Lord shall raise him up, and if he have committed sins (*ἁμαρτίας*) they shall be forgiven him. Confess therefore your transgressions (*παραπτώματα*) one to another, and pray one for another, that ye may be healed" (ch. v. 14-16). In this passage the forgiveness of sins is not traced back to its ground in the sacrificial death of Christ; it is merely connected with the healing of physical disease by "the prayer of faith." Contrast with this the wealth of St. Paul's teaching concerning that

Divine pardoning love which God so "commended" in the fact that "while we were yet sinners Christ died for us." The forgiveness of sins through Christ and for Christ's sake had a place in St. Paul's experience which seems to find no parallel in the experience of St. James. And a man's spiritual experience is bound to affect his theology; the two things cannot be separated from one another. St. James is bound to look at justification from a different viewpoint from that of St. Paul. We shall have occasion, further on, to point out another contrast, equally important, which will serve to emphasize afresh the theological limitations of St. James. Nevertheless, St. James, with all his limitations, was a real prophet, and one whose witness we can by no means afford to ignore. By his blunt statements and simple illustrations, — foreign to the refinements of theology, but level with the capacity of the average untheological mind, — St. James has in fact made a real and a most valuable contribution to the *rationale* of justification. With the simple statement, — "Ye see that by works a man is justified, and not only by faith," — he leaves the matter; but in doing so he has laid down a principle of vital and perennial importance both for Christian thought and for Christian practice.

We may bring out the contrast between St. Paul's teaching and that of St. James as follows: — St. Paul's conception of righteousness, and, by conse-

quence, of justification, is both 'negative' and 'positive.' In its negative aspect, justification consists in God's pardon or 'putting away' of human sin on the ground of the propitiatory death of Christ upon the cross. In its positive aspect, justification consists in God's recognition of righteousness in the man who has taken the proper attitude toward Him, — i.e., the attitude of faith in Jesus Christ. It is *faith* which is "reckoned to a man for righteousness." Human righteousness, then, exists primarily in the form of faith; but it is a faith which is pregnant with all graces and virtues; it is a faith which "worketh by love." Justification as 'negative' and as 'positive' corresponds to righteousness in its twofold aspect. *Negatively* righteousness consists in the absence of sin through its removal by the sentence of Divine forgiveness. This at the same time is accompanied by the cleansing and purifying grace of God within the heart. (The use of the word 'negative' in this connection is not invidious; it is merely philosophical.) *Positively* righteousness consists in a man's sustaining the right attitude towards God, and in the manifestation of this attitude by some overt indication of obedience. To St. Paul the great manifestation of human obedience is no other than *faith*. The great end and aim of St. Paul's apostleship was to win the Gentiles to "the obedience of faith" (Rom. i. 5, xvi. 26), — "to make the Gentiles obedient (both) by word and deed" (xv. 18). Faith is

the very spirit and life of obedience; therefore it is faith on the part of man which is "counted for righteousness."

That justification means to St. Paul something more than forgiveness, or the putting away of human sin, is clearly indicated by his words in Rom. iv. 25, where our Lord is said to have been "*delivered up* on account of our offences" and to have been "*raised again* on account of our justification." The blessed result of Christ's atoning death is that our sins are thereby pardoned; the no less blessed result of His glorious resurrection is that we are included within the scope of His risen life, so as to be made sharers in the status of Him who is the acknowledged and all-righteous Son of God. This is what St. Paul means by 'justification of *life*' (Rom. v. 18).¹

Now in marked contrast with this Pauline theology of faith and forgiveness, the conception of St. James is simply that God recognizes — not human creeds or professions, but — human *acts* of obedience; — and that His "justification" is conditioned accordingly. This is "justification" in its positive and pragmatic rather than in its distinctively "evangelical" aspect, and in so far St. James' doctrine may be characterized as 'moral'

¹ The analysis of our Lord's saving work as including both 'rectification,' — i.e., satisfaction for sin, — and also positive *meritum*, on the ground of which He is entitled to a reward which He may share with His redeemed, is brought out by St. Anselm in his "Cur Deus Homo?" See esp. Bk. II. chapters 18 (b) and 19.

or 'ethical' in contrast with the more deeply spiritual teaching of St. Paul. Yet it forms a most necessary and valuable adjunct to the Pauline doctrine, and one with which, as I have said, we may not fail to reckon.

The contrast between the respective lines of teaching of these two Apostles is even more strongly marked by the fact that St. Paul actually denies any place to human "works," — i.e., in the form of '*works of law*,' — in the matter of our justification; while, on the other hand, God is even said to "justify the *ungodly*."¹ The true explanation of these striking paradoxes is to be found in St. Paul's theology of the 'flesh' as opposed to the 'spirit,' with which we shall deal more fully a little later on. We have already seen that "justification" in the sense of "pardon" is a primary conception in St. Paul's theology. The other leading idea, which brings out the Pauline doctrine into strong relief upon the background of the simpler and more elementary teaching of St. James is that of the radical moral contrast between 'flesh' and 'spirit.' The antithesis between St. James and St. Paul, then, is clearly seen in these two particulars: — (a) St. James has no *theology* of pardon or forgiveness (though he clearly recognizes the pardon of sins as a Divine and blessed reality) and (b) St. James has no theology of 'the spirit' as over against 'the flesh.'

¹ Rom. iv. 5.

Now what are these "works of law" which St. Paul so strenuously excludes from the office of justifying? They are works wrought within the sphere of the 'natural' or 'fleshly' life, and from the standpoint of man as a being *quasi*-independent of God and of His grace. "Ignorant of God's righteousness, "the 'natural' man "goes about to establish (his) own righteousness, not submitting (himself) to the righteousness of God." This characteristically Pauline teaching finds no counterpart in the brief Epistle of St. James.

But before proceeding to the fuller consideration of St. Paul's theology of 'flesh' *versus* 'spirit,' let us first consider the relation which, in the mind of St. Paul, subsists between our human faith on the one hand and the Divine righteousness (or the Divine justification) on the other. Before we are in a position to proceed with this investigation we have to recognize at the outset that this preposition 'by,' — '*by*' faith — '*by*' works, — which is of such critical importance in this discussion, — is (to use a Hibernicism) not one word, but two words; two words, moreover, which St. Paul has expressly distinguished from each other in more than one passage. In Romans iii. 30 it is stated that "the circumcision" shall be justified 'out of' faith" (*ἐκ πίστεως*), while "the uncircumcision shall be justified 'through' faith (*διὰ πίστεως*). Compare with this the well-known passage I. Cor. viii. 6, where the Apostle affirms that "to us (Christians)

there is one God, the Father, of whom (ἐξ οὗ) are all things, and one Lord, Jesus Christ, by whom (δι' οὗ) are all things." It is the Revisers of the New Testament whom we have to thank for having at last set this matter in a clear light, and for having thereby done justice to St. Paul, in his always careful use of prepositions. The King James translators, as well as Luther, had confused these two prepositions *διά* and *ἐκ* in such a crucial passage as Galatians ii. 16, rendering them by one and the same word, — German 'durch' — English 'by.' As I have elsewhere pointed out,¹ the Vulgate translation of this passage follows the Greek literally, rendering St. Paul's words as follows: — "Non justificatur homo *ex* operibus legis, nisi *per* fidem Jesu Christi." St. Paul is here making use of the Greek prepositions 'ek' (or 'ex') and 'dia' to indicate the twofold relation which exists between 'faith' on the one hand and our 'justification' on the other. These prepositions occur, now one, now the other, in a multitude of passages, as connecting 'faith' and 'justification.' That is to say, two distinct relations are hereby indicated as subsisting between man's *faith* on the one hand and man's *justification* on the other. One is the relation of *instrumentality*, — indicated by 'dia' with the genitive case; the other is the relation of *source* or *ground*, — indicated by 'ek' (or 'ex'). It is time that we should recognize and appraise

¹ In "The Expositor" for March, 1918, p. 236 (footnote).

the important theological results which flow from St. Paul's alternating and contrasted use of these two prepositions. If (as Deissmann holds) 'dia' and 'ek' are employed by the Apostle in this connection as practical synonyms, then any further pursuit of this particular inquiry would be futile. But if (as we believe) there is a reason for this contrasted use, — namely, to bring out two distinct relations as subsisting between human faith on the one hand and Divine righteousness (or Divine justification) on the other, then surely it behooves us to consider well the relations indicated by these two particles. As compared with the translators of the English Bible, St. Jerome, the author of the Latin version known as the Vulgate, was at a distinct advantage in having at his command *two* Latin prepositions ('per' and 'ex') which exactly correspond with the Pauline 'dia' and 'ek'; and for this reason we find the Vulgate not infrequently giving a more accurate rendering of certain passages of St. Paul's Epistles than does the English 'Authorized' Version. The matter is of importance, for, as we have said, two distinct relations are here in question as subsisting between man's *faith* on the one side and man's *justification* on the other.

Through their emphasis upon faith as the sole instrumental cause in our justification, and through their insistence upon the merits of Christ as its sole objective ground, — a right emphasis and a right insistence, be it said, — Protestant theologians,

especially those of the school of Calvin, were led to ignore and even to deny any relation of 'ground' or 'source' as subsisting between human faith and human justification. It is indeed true that the only 'ground' upon which man is or can be 'justified' in the highest and ultimate sense is the sole merits of Jesus Christ. In the language of Article XI. of the Thirty-nine Articles of the Church of England, — "We are accounted righteous before God only for the merit (*propter meritum*) of our Lord and Saviour Jesus Christ, by faith (*per fidem*), and not for our own works and deservings. Wherefore, that we are justified by faith only (*solâ fide*) is a most wholesome doctrine, and very full of comfort. . . ." This teaching is fairly summed up in the words of Hooker: — "Faith is the only hand which putteth on Christ unto justification; and Christ the only garment, which being so put on covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea to shut us from the Kingdom of heaven, where nothing that is not absolute can enter."¹

The statement of the Westminster Shorter Catechism (A.D. 1643-49) distinguishes in the matter of our justification between the two elements

¹ Sermon II., entitled "A Learned Discourse of Justification, Works, etc.," found in the Oxford edit. of Hooker's Works, vol. III., p. 530.

of (a) pardon and (b) the recognition of positive righteousness; resting both of these equally upon the objective merits of Jesus Christ. The statement is as follows: "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ *imputed* [italics ours] to us, and received by faith alone."

Even the theologians of the Council of Trent recognize in the Person of Christ and in His death upon the cross the original 'meritorious cause' of our justification (identifying, however, the *instrumental* cause with the sacrament of Baptism). All Christians are, in fact, at one in recognizing in the merits of Jesus Christ our Lord the sole ultimate and absolute ground of our justification. Such a representative Anglo-Catholic theologian as Prof. Francis J. Hall, for example, says:—"The sole *meritorious* cause (of justification) is the death of Christ, it being impossible for sinful creatures to merit justification by reason of any work of which they are capable."¹ Our sins are forgiven for the sake of our Lord's atoning sacrifice, and we are accepted as righteous before God only as we are found in Him. Yet this does not foreclose the question as to the *proximate* or *subjective* ground of human 'justification,' which, in the writings of St. Paul, is set forth as faith *per eminentiam*.

¹ "The Church and the Sacramental System" (vol. VIII. of Dogmatic Theology, p. 263).

The proof of this is seen in St. Paul's frequent use of the characteristic phrase 'ek pisteōs,' — 'out of faith.' If 'ex ergōn' — 'out of works' — as found in Rom. iv. 2,¹ means (as is universally admitted) justification *on the ground of* works, then by the necessary parallelism of language 'ek pisteōs' must rest our justification upon the ground of human faith. Faith, then, is the subjective, relative ground of our justification, as the merits of Christ are its objective and absolute ground.

But if our interpretation of justification is to be complete we cannot stop short of the recognition that in its ultimate and highest aspect justification is not merely apart from "our own works and deservings"; it does not even rest upon the ground of our faith, as such; in the last analysis it stands only in the objective, personal righteousness of our Lord Himself. And this applies to our justification not only in the sense of 'pardon' and 'forgiveness,' but also in the sense of 'the recognition of righteousness' as a positive element in human character. The reason why human righteousness, ultimately, is neither 'out of works' nor 'through works,' but only 'out of' and 'through faith' is, that while 'works' throw us back upon ourselves and our own efforts as the ground of our confidence, faith throws us back upon Christ alone. As touching 'justification' in the sense of 'pardon' and 'forgiveness,' it is the crucified Christ who stands as our Sub-

¹ Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη. . . .

stitute. "He bore our sins in his own body on the tree." On the other hand, for justification as the recognition of (positive) righteousness and acceptableness in God's sight, the Risen Christ stands as our representative Head, by whose one act of obedience (*δικαίωμα*) upon the cross "the many" are "constituted righteous" (*δίκαιοι κατασταθῆσονται οἱ πολλοί*, Rom. v. 19). St. Paul's great phrase 'justification of life' means not merely the "imputation" of the character of Another to ourselves; it means that to those who are in vital union with the Risen Christ His perfect righteousness has become theirs, — *vitally* theirs, — through their mystical union with Him, their Head. Nevertheless, it remains true that that righteousness ever remains *personally* His, and His alone. For the believing soul, the glory, the joy, the ground of confidence is ever this; — "My righteousness is not in myself, but in Him alone." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption; that, (according as it is written) He that glorieth, let him glory in the Lord" (I. Cor. i. 30, 31). To the same effect are the words of the prophet: — "And this is his Name whereby he shall be called, — Jehovah our Righteousness" (Jer. xxiii. 6). The language of Article XI. has therefore the amplest Scriptural warrant: — "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith."

But now to return to the case as between St. Paul and St. James:—It is universally admitted that there is a sharp antithesis, if not an apparent contradiction, between the respective statements of the two Apostles, — “By the works of the law shall no flesh be justified,” and, — “Ye see then how that by works a man is justified, and not by faith only.” But let us look at the two examples of ‘justification’ cited by St. James. What relation do the respective acts of obedience performed by Abraham, the “father of the faithful” and Rahab the harlot sustain to the principle of *Law*? The act of Abraham in offering Isaac his son upon the altar was in obedience to a specific Divine command, given centuries before the Law was promulgated on Mount Sinai. Abraham’s act stands out as preëminently a deed of *faith*; it was accomplished not in the spirit of self-dependence, but rather in the spirit of self-abnegation and of utter dependence upon the Divine word and the Divine power. And (as we are elsewhere informed) Abraham was assured that, in spite of all appearances, God could even raise up Isaac from the dead, should such an exercise of Divine power become necessary.¹ As for the act of Rahab in admitting the Hebrew spies into her house, and afterward in “sending them out another way,” — this, again, was anything but an act of mere legal righteousness, — of submission to a code of rules and regulations. Rahab

¹ Hebr. xi. 19.

acted in violation of the only code she knew, — the “martial law” of her city of Jericho, then in a state of siege. Rahab’s was a deed of *faith*, — of faith in a God not of her own nation and people, but who was, nevertheless, as she believed, the supreme God of power and of righteousness. It is a fact (though St. James does not say so) that in the acts referred to both Abraham and Rahab wrought ‘in the spirit’ and not ‘according to the flesh.’ Moreover, each of them acted as in the presence of God, and not “to be seen of men.” Was it not, then, *in the presence of God* that they “were justified”? From the spiritual view-point the teaching of St. James and the teaching of St. Paul are seen to be perfectly at one.

Turning now to St. Paul, we find him citing the case of Abraham in witness to the fact that “faith is reckoned” to a man “for righteousness.” It is in the distinction between faith as the *instrument* and faith as the *ground* of man’s justification that, I feel sure, we are to look for the complete reconciliation of the antithesis between the teaching of these two Apostles. There is but one ‘instrument’ of justification, and that is faith. ‘Works’ are never spoken of in the New Testament as the means or instrumentality whereby a man is justified. We have here the important witness of St. Clement of Rome, who (as Bishop Bull says) was “the contemporary and fellow-laborer of St. Paul,¹ and there-

¹ See Phil. iv. 3.

fore well skilled in the meaning of the Apostle.” St. Clement’s words are as follows:— “And we, therefore, having been called by His will in Christ Jesus, are not justified through ourselves (οὐ δι’ ἐαυτῶν δικαιούμεθα) neither through our own wisdom, or knowledge, or piety, or our works which we have done in holiness of heart, but through faith (ἀλλὰ διὰ τῆς πίστεως) through which Almighty God justified all men from the beginning of the world.”¹ This preposition ‘dia’ (followed by the genitive case, and thereby indicating *instrumentality*) is, we may say, consecrated to the use of faith. We are never said in the New Testament to be justified ‘through’ ourselves, — our own works and deservings, — but only ‘through’ faith; — faith which looks away from itself to God, receives His gifts and relies upon His promises. Even St. James nowhere says that a man is justified ‘through’ works (δι’ ἔργων), — a phrase which would imply that man could by some agency of his own, independent of the grace of God, constitute himself as righteous in God’s sight. Any such idea must needs be repugnant to all Christian feeling. What St. James does say, however, — and here his language differs from that of St. Paul, — is, that a man is justified ‘out of’ works (ἐξ ἔργων), that is to say, upon his record; which is a very different matter. Here (from St. James’ point of view) there is abundant room for “works” to coöperate with “faith,” inasmuch as

¹ Clement Ep. I. ad Cor., xxxii.

faith is itself most closely akin to good works, being an act of the soul directed toward God, and laying hold upon His word. Faith is an evidence and a manifestation of Divine life within the soul; as, indeed, good works are also. The case of Abraham witnesses that "faith is reckoned for righteousness," and St. Paul devotes the entire fourth chapter of his Epistle to the Romans to proving this point. God "counts" the act of faith "for righteousness"; He so "imputes" or "reckons" it to the man who believes on Him; who takes Him at His word. From this point of view, faith is seen as the sister and the ally of good works; not in any way as their rival. Faith is complementary to them, and they to her. If a true and genuine faith is the source of good works, good works on the other hand are the crown and completion of faith. "Thou seest how faith wrought with (Abraham's) works, and by works was faith made perfect; and the Scripture was fulfilled which saith, Abraham believed God and it was reckoned to him for righteousness, and he was called the friend of God" (Jas. ii. 22, 23).

To sum up the matter: On the objective side, Christ is our "righteousness"; Christ alone. But on the subjective side, — we are now speaking of man as renewed in Christ, and as having been made partaker of Divine grace, — our faith, our works and our words all constitute a part of our record as this lies open before the face of Almighty

God.¹ With this principle St. Paul himself is in perfect agreement; witness his words in Rom. ii. 13:—“For not the hearers of law are just before God, but *the doers of law shall be justified;*” or again (in chapter iii., vs. 31), — “Do we then make void the law through faith? God forbid: nay, we establish the law.”

It makes a very great difference whether we view this matter of “justification” from the point of view of spiritual vision (the Pauline point of view) or from that of moral and ethical judgment (the point of view of St. James). Looking forward and upward, faith grasps with eye and hand the Divine promise in Christ; herself naught but an instrument, she possesses no causative or contributive quality of her own. Faith simply receives the free gift of the Divine pardon and of the righteousness of Christ. These precious gifts are freely given her of God; faith herself contributes nothing; she merely receives. But *a parte post*, — going back, that is, and reviewing the record from the point of view of moral judgment, — what is therein recognized as evidence that a man is indeed (or at least has begun to be) what God would have him, is and can be nothing else in the world but the man’s *personal obedience*, whether that obedience takes the form of faith, of words or of deeds. With-

¹ Cp. A. J. Mason: “In the New Testament we are said to be justified by our faith, by our works and by our words.” *The Faith of the Gospel*, p. 364.

out deeds, man's obedience to the Divine will can never be proved or established. In the words of St. John; — "Little children, let no man deceive you; *he that doeth righteousness* is righteous, even as He (Christ) is righteous" (I. Jno. iii. 7). Or again, in the words of St. Paul, already quoted: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Precisely for the reason that our justification is 'out of' faith (*ek pisteōs*) it is also 'out of' works (*ex ergōn*). Only we are to remember that the "works" here in question are those acts of obedience which are done through "the grace of Christ and the inspiration of His Spirit;" not anything that we ourselves can do or even think, independently of God, "of whose only gift it cometh that His faithful people do unto Him true and laudable service."

As we have seen, the teaching of St. Paul emphasizes the great fact of Divine pardon and forgiveness, and puts in the forefront the personal righteousness of Jesus Christ. St. James, on the other hand, regards religion from the point of view of our own personal character, — yours and mine. And here we must call attention to the contrasting use of terms as between the two Apostles. There is the less need to dwell upon this matter here, since it has been so fully discussed in the pages of a hundred commentators. St. Paul uses the word 'faith' in a larger sense than does St. James; he thinks of faith as the expression of the whole man. St.

James, on the other hand, employs the term 'works' (the noun alone, without the qualifying adjective *good*) in a wider sense than does St. Paul. It is a man's *works* which, in the mind of St. James, are the characteristic expression of the man himself. While St. James thinks of faith as an intellectual act, as theoretical rather than as practical, St. Paul, on the other hand, is thinking of (legal) works as those which are mechanical; in other words, as an expression of self-righteousness, which can have no other effect than to condemn him who presumes to build upon them. Accordingly, St. Paul's use of the term 'works' must be interpreted by the phrases 'works of law,' 'works of the flesh' (cp. the phrase 'dead works' in the Epistle to the Hebrews). Yet St. Paul and St. James come together — their teaching coincides — when we find St. Paul at the climax of his great argument in the Epistle to the Romans declaring it as the crowning result of the operation of God's grace in Christ Jesus that "the righteous requirement (*δικαίωμα*) of the law should be fulfilled in us who walk not after the flesh, but after the spirit" (Rom. viii. 4).

On the whole, St. James' conception of "justification" is seen to be distinctly narrower in its scope than is the Pauline conception. But it is the Pauline contrast between 'flesh' and 'spirit' which brings into clearest light the doctrinal limitations of St. James. The question as to whether human righteousness is 'by works' or 'by faith' passes

over and is resolved into the question whether man's righteousness is attained and realized 'in the flesh' or 'in the spirit.'

RIGHTEOUSNESS IN THE FLESH OR IN THE SPIRIT?

One of the characteristic *motifs* of St. Paul's thought, as is well known to all students of the New Testament, is the fundamental contrast between 'flesh' and 'spirit.' The Epistle to the Romans, — that Epistle of great antitheses, — sets before us at the outset this fundamental contrast. The Apostle announces as the great subject of his message, "the Gospel of God . . . concerning his Son . . . who was born of the seed of David according to the flesh; but declared (to be) the Son of God in power according to the spirit of holiness, by the resurrection of the dead" (ch. i. 1-4). This antithesis between 'flesh' and 'spirit' must be taken into account if we are to understand St. Paul's complete theory of "justification." Now it is a noteworthy fact that the Epistle of St. James betrays no evidence of any recognition of the Pauline contrast between 'flesh' and 'spirit.' St. James does indeed speak of 'the body' as over against 'the spirit' (ii. 26), and again speaks of 'spirit' in that passage which has been so variously interpreted (ch. iv. 5) — "The spirit which he made to dwell within us longeth unto envying". But that is all. Throughout the Epistle of James

no mention is made either of the Holy Spirit or of man's higher spiritual nature as in contrast with 'the flesh of sin.' With St. Paul, on the other hand, this contrast is vital. As we have just seen, it stands in the forefront of his greatest theological epistle. Again, at the beginning of his discussion of 'justification by faith' (Rom. iv. 1, 2) St. Paul, in citing the case of Abraham, puts this leading question: — "What, then, shall we say that our forefather Abraham hath found *according to the flesh?*" (In the rendering of this sentence the American Revised Version is to be preferred.) "For" (as the Apostle continues) "if Abraham was justified by works, he hath whereof to glory; but not toward God." At the conclusion of the great theological argument (in chapter viii.) "the flesh" (with "the things of the flesh" and "the mind of the flesh") is set in final contrast with "the spirit" ("the things of the spirit," "the mind of the spirit") . . . "For the mind of the flesh is death; but the mind of the spirit is life and peace;" and, "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." This same antithesis (so deeply ingrained into the Apostle's consciousness) reappears in one of his latest epistles (I. Tim. iii. 16); — "And without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit. . . ."

In the thought of St. Paul the 'flesh' is the point of departure; the 'spirit' is ever the goal. These

are the negative and the positive poles of his theology. For 'the flesh' and for those who are 'in the flesh' there is and can be no 'justification' save that which consists in the pardon of man's sin through the gracious act of Him who "justifieth the ungodly." And this 'justification' is by faith alone. On the other hand, for those who are "not in the flesh, but in the spirit," — i.e., for those who are "in Christ Jesus," — there is now "no condemnation." In them, — in their daily walk and conversation, — the law with its 'righteous requirement' (*δικαίωμα*) is vindicated. The law is magnified, its ordinance is fulfilled in those who "walk not after the flesh, but after the Spirit" (Rom. viii. 4). This is for the reason that sin has been condemned once for all, even in the flesh of Christ Himself (viii. 3). It is *in the spirit* that Christ has been justified, not only in "the days of his flesh," — of His life here upon earth, — but supremely in and by the fact of His resurrection from the dead, which was His final and complete vindication at the hands of Almighty God. Thus we are led on to the final question as to our Lord's personal vindication (or justification) as Man.

WAS OUR LORD, AS MAN, JUSTIFIED BY
'WORKS OF LAW'?

In the passage quoted above¹ our Lord is said to have been "justified in the spirit" (or "in spirit,"

¹ I. Tim. iii. 16.

ἐν πνεύματι). This brings up at once the question as to our Lord's personal vindication as Man. This question is raised in no idle or irreverent spirit; it has a most important bearing upon ourselves. It is in the light of Christ's personal vindication as Man that we may the more clearly perceive (even though it be largely by the way of *contrast*) the rationale of our own justification. Just here at the outset we must be clear as to the meaning of our terms. It is obvious that in one sense our Lord needed no 'justification.' He certainly stood in no need of the forgiveness of sin. He, the 'Holy One of God,' had no sins of His own to answer for. His was not that 'negative' justification of 'pardon' or 'forgiveness'; rather it was the positive justification which consisted in the recognition of His stainless righteousness, — of His perfect and unfailing obedience to the will and precept of Almighty God. The unique glory of our Redeemer is seen in the fact of His personal sinlessness, and in the resultant fact that He could become, by virtue of His atoning death, the source to us sinners of our acquittal before the bar of Almighty God. Our Lord's perfect obedience to the will and precept of His Father is indicated by His own words: — "No man taketh my life from me, but I lay it down of myself; I have power to lay it down and I have power to take it again; this commandment have I received from my Father" (Jno. x. 18).

Confining ourselves, then, to the *positive* aspect

of justification, we repeat our question:— Was our Lord, *as Man*, justified ‘by works’ or ‘by faith only’? Or, — to put the question in a somewhat different form;— Was Jesus Christ, as Man, justified ‘by works of law,’ in the Pauline sense of the latter phrase? The inquiry, as I have said, is no idle or irreverent one; it has an important bearing upon the matter of our own justification. While St. Paul does not apply this test *directly* to the case of our Lord, yet enough is contained in what he does say, taken in connection with other New Testament evidence, to supply an answer to the question. For the Apostle lays it down as a universal principle having its application to all men:— “*In law*, no one (οὐδεὶς) is justified with God . . . for the righteous shall live by faith,” — ὁ δίκαιος ἐκ πίστεως ζήσεται (Gal. iii. 11). And again:— “By works of law (ἐξ ἔργων νόμου) shall no flesh be justified in his sight; for by law is recognition of sin” (διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας).¹ It seems clear that this principle has its application to Jesus Himself as Man; for Christ was “made flesh” and is even said to have been sent “in the likeness of sinful flesh,”² though Himself personally without sin. And yet if Christ, the Son of Man, had not Himself lived ‘by faith,’ if, in other words, He had lived and thought and acted in independence of His Father, would there not have been, even in His case, ‘the recognition of sin’? Christ’s own

¹ Rom. iii. 20.

² Rom. viii. 3.

testimony is: — “I can of mine own self do nothing; . . . the Father, who dwelleth within me, he doeth the works.”¹ And again, “Why callest thou me good? there is none good but one, that is, God.”² Is it not clear that Christ’s righteousness as Man was not a law-righteousness, but a ‘righteousness of faith,’ — the type and example of all human righteousness?³ We must, indeed, distinguish between *our* faith and *His* faith; between the faith of sinners and of Him who was the Sinless One. *We* believe on Him that we may be pardoned and forgiven; *His* faith in God sought, as it needed, no forgiveness. Moreover, the faith of Jesus was perfect; while ours is but “as a grain of mustard-seed.” Nevertheless, Christ’s faith, like our own, was an expression of entire and utter dependence upon God. It is not going too far to say that had Jesus been unwilling to yield Himself to the will of God in the obedient self-surrender of death, — a death which came at the hands of unreasonable and wicked men as the reward of a blameless and beneficent life, — even the stainless record of the Son of Man Himself would not, in the last resort,

¹ Jno. v. 30; xiv. 10.

² Matt. xix. 17.

³ Cp. Calvin, Inst. II. c. 17: “There is no reason, therefore, why the justification of men should not be gratuitous, from the mere mercy of God, and why, at the same time, the merit of Christ should not intervene, which is subservient to the mercy of God. . . . I grant, indeed, that if any man would oppose Christ simply and alone to the judgment of God, there would be no room for merit; because it is impossible to find in man any excellence which can merit the favor of God.”

have 'justified' Him before God; nor could He have received the final vindication of His glorious Resurrection. Our Lord Jesus Christ, by His submission to the baptism and the cup of death, achieved for Himself and for us the perfect 'dikaioma' or 'act of righteousness.'¹ The seamless robe of Jesus, — the symbol of a complete and blameless human life, — was (so to speak) laid aside in the hour of His mortal agony that He might be clothed upon with the heavenly garment of a righteousness from above. It is through the Cross that the deepest words of Jesus find their interpretation: — "If thou wilt enter into life, keep the commandments;" but, "*if thou wilt be perfect*" the cross must be undergone.² "He that loveth his life shall lose it, but he that hateth his life in this world shall keep it unto life eternal."³ Our Lord enunciated this as the law for His disciples because it was, first of all, the law for Himself. Death, as it presented itself to the Sinless Man, struck Him with amazement and exceeding heaviness of soul. What had He, of all men, done that He should deserve to die? Yet, had our Lord not stood this last and crucial test, all His previous righteousness and holiness would have availed nothing. Even the Sinless Man must not trust in Himself that He is righteous, or find any righteousness apart from the grace of Almighty God and faith in Him. This gives us the key to the moral consciousness of Jesus:

¹ Rom v. 16.² Matt. xix. 17-21.³ Jno. xii. 25.

— “Why callest thou me *good*? none is good save One, that is, GOD.” Unlike Job of old,¹ the Son of Man justified God rather than Himself. “Though he were a Son, yet learned he obedience through the things which he suffered; and having been made perfect, he became to all them that obey Him the author of eternal salvation.”²

Our Lord Himself, then, was not justified ‘out of works of law,’ save as it was ‘through faith.’ So much may be fairly said to be carried by the statement of St. Paul in that remarkable and pregnant utterance in Galatians ii. 16, — “Knowing that man is not justified out of works of law (ἐξ ἔργων νόμου) except it be through faith of Jesus Christ” (διὰ πίστεως Ἰησοῦ Χριστοῦ). The personal faith of Jesus is here exhibited as the sole means of human justification before Almighty God. As Christ was justified, so must we seek to be justified; for we are seeking to be justified ‘in Christ,’ i.e., within the sphere of His life.³ If we share in our Lord’s personal justification, it is because we ourselves are made partakers of His resurrection life; a life which He has won for us by that unique act of obedience in giving Himself to death upon the cross on our behalf.

But all this means that our Lord was justified ‘in spirit’ rather than ‘in flesh.’ His righteousness was a free, a filial righteousness, just because it was a ‘righteousness of faith.’ As such, His is the

¹ Job xxxii. 2.

² Heb. v. 8, 9.

³ Gal. ii. 17.

type and example of all Gospel righteousness, as over against servile 'works of law.'

It is true that in His life upon earth our Lord did keep the law of Moses, and kept it perfectly. He was the only One who ever did keep that law perfectly. His unique challenge to the Jews who heard Him was: — "Which of you convicteth me of sin?" If Jesus had not kept the Law and kept it perfectly, He could not have made atonement for our sins, because He would have had sins of His own to answer for. Christ's death on the cross was a free and voluntary act just because it was undergone upon our account; not upon His own. And yet, if our Lord's personal righteousness was or could have been a righteousness achieved 'in the flesh,' i.e., as independent of His Father, — His death upon the cross would have been emptied of its meaning. That death on Calvary and that resurrection from the grave are the supreme and abiding witness that man's righteousness, — as man's life itself, — is not his own save as it comes to him by the gift of God. "It is of faith, that it might be according to grace." May we not say that the sentence holds true not only in regard to ourselves but even in regard to our Lord Himself as Man, — "If righteousness be by the Law, then Christ died gratuitously" (*δωρεάν*, Gal. ii. 21); His death was unnecessary and uncalled-for.

APPENDED NOTE. — ASPECTS OF OUR LORD'S OBEDIENCE. The 'righteousness of faith' includes and takes up into itself the 'righteousness of the law,' even as the priesthood of Melchizedek includes and takes up into itself the priestly office and work of Aaron. Again, as 'Seed of Abraham' our Lord is He to whom (in Abraham) the Divine promise had been made.¹ Because Jesus Christ is 'of faith,' He and He alone was true 'Son of Abraham.'² Furthermore, Christ was Himself both "'author' and 'perfecter' of our faith."³ And if we be Christ's by faith, — i.e., by *sharing in His personal faith*, as well as by believing upon Him, — then are we "Abraham's seed, and heirs according to promise."⁴

While the death of Jesus Christ stands out as a unique act of human faith, it was, most of all, an act of *love*; — of that love which is said to be "the fulfilling of the law." The law requires love of one's neighbor *as one's self*. Grace, which was fulfilled by our Lord, makes us love our neighbor even more than ourselves: — "Greater love hath no man than this, that a man lay down his life for his friends." But it was even while we were yet sinners and enemies to God that Christ died for us. Surely in this the Divine love is "commended" and signaled as in nothing else in all the world.⁵ "Hereby know we love," — we learn to understand something of what love is, — "because he laid down his life for us." The practical inference and application of this is, that "we ought to lay down our lives for the brethren."⁶

It is true that our Lord, in assuming our nature, took "the form of a servant" and became subject to law.⁷ Yet Christ was more than a "servant"; He was God's Son. While He was Messianic 'Servant of Jehovah' and in that capacity fulfilled the Old Testament prophecies, yet He was 'Servant' in the sense of *παῖς* rather than of *δοῦλος*.⁸ We on our part, though made par-

¹ Gal. iii. 16-19.

² Gal. iii. 7.

³ Heb. xii. 2.

⁴ Gal. iii. 29.

⁵ Rom. v. 6-10.

⁶ I. Jno. iii. 16 (R.V.).

⁷ Philip. ii. 7; Gal. iv. 4.

⁸ Acts iii. 13, 26; iv. 27, 30 (R. V.) and cp. the LXX of Isa. xli. 8, 9; xlii. 1; xliii. 10; lii. 13.

takers of the adoption of sons, yet remain throughout 'servants' (*δοῦλοι*) of God and of our Lord Jesus Christ. In service as in Sonship our Lord ever remains unique. It was in the spirit of a Son that Christ was obedient, and in that obedience was 'justified.' We on our part are delivered from the law, so as to serve "in newness of the spirit, and not in oldness of the letter."¹

¹ Rom. vii. 6.

SUMMARY OF CONTENTS

CHAPTER I.

THE EXALTATION AND HEAVENLY PRIESTHOOD OF CHRIST.

i. THE GLORIFICATION OF CHRIST; HIS RELATION TO THE HOLY SPIRIT

DURING recent years attention has been especially directed to the historic Christ, the Jesus of the Gospels. The time seems now to have come to consider afresh the Person of the Divine Christ as a transcendent yet ever-present Reality. Our point of departure in the present study is the *glorification* of Christ. This 'glorification' involves on the one hand a new relation to the world and to the Church; on the other hand it implies a new relation as sustained by the Divine Christ to the Holy Spirit. While personally distinct from Christ, the Holy Spirit is at the same time essentially one with Him — a constituent element in the Being of the Risen and glorified Lord. This 'glorification' of Christ, which is at the same time the manifested presence of 'the Spirit,' is the condition of the existence and life of the Christian Church.

The Person of Christ, the Divine Son, our point of departure in this study of spiritual personality. Inasmuch as personality finds its manifestation in *action*, let us consider first our Lord's work as Mediator, — i.e. His priestly and atoning work. This is especially presented in the Epistle to the Hebrews.

ii. CHRIST AS OUR HIGH-PRIEST

Double typology of Melchizedek and of Aaron, pointing to our Lord as (a) the Divine Son, and (b) as the human Jesus. Our Lord's priestly work as accomplished in the earthly and also in the heavenly sphere; He is Mediator both as Divine 'Son' and also as the human Jesus. The

heavenly priesthood transcends while including within itself the power and effect of the earthly priesthood. The full consummation of our salvation as yet in the future; it is apprehended by faith and hope. Our Lord's Divine-human Person perfected by His atoning death. The Aaronic and Melchizedekian priesthoods contrasted. 'Heaven' and the 'heavenly places'; the New Jerusalem as the final goal of Christian hope.

iii. THE PERSONALITY OF OUR HIGH-PRIEST AS DIVINE
AND YET AS HUMAN

Typology of the Jewish Tabernacle as pointing to this twofold aspect of our Lord's Person. Unity of our Lord's concrete Personality. The respective view-points of the Nicene and of the Apostles' Creed, — the first being the creed of our Lord's Divine Sonship, the second the creed of His humanity. In what sense is our Lord's manhood 'impersonal'; in what sense 'personal'? The Divine Son one and the same Person with the human Mediator.

CHAPTER II.

THE THEOLOGY OF THE HOLY SPIRIT

i. THE HOLY SPIRIT AS A PERSON

DIVISION between two great sections of the Catholic Church on the question of the 'procession' of the Holy Ghost; possibilities for a better understanding in the deeper study of the Person of the Holy Spirit. The New Testament teaching is found especially in the Gospel of St. John and in parts of St. Paul's Epistles, among which Romans viii. is of primary importance. Our Lord's promise of the "Comforter" who is to come "in His (Christ's) Name"; this phrase "in my Name" pointing to an essential oneness as between the Holy Spirit and Christ; yet together with this unity of nature a distinction of Persons is clearly indicated. The 'glorification' of Jesus as the pre-condition for the coming of the Holy Ghost. In what did our Lord's

glorification consist? First of all, in His death on the cross; then in His Resurrection. In this 'glorification' the human spirit of Jesus, perfected by suffering, is taken up into personal union with the Spirit of God.

The glorification of Christ not an apotheosis; His universal gracious presence as 'quickening Spirit' is not to be confused with the Divine omnipresence. The distinction between the Divine and human natures is never obliterated, any more than is the distinction between the Persons of the Risen Christ and of the Holy Spirit. In consequence of our Lord's 'glorification' the Holy Spirit henceforward appears as the (human) 'Spirit of Jesus' no less than as the 'Spirit of God.' Yet the Holy Ghost does not, properly speaking, become *incarnate* either in the Person of Christ or in the Church.

The office and work of the Holy Ghost as "Paraclete" briefly indicated. He is the 'Spirit of the Truth,' — the Witness to Christ. His relation to the Church and to the Christian individual.

Conclusion: — A 'double procession' of the Holy Ghost might be indicated as follows: — The Spirit 'proceeds' originally and eternally from the Person of God the Father, and (in consequence of the glorification of Jesus) now also from the Divine-human Person of Jesus Christ.

ii. THE HOLY SPIRIT AS THE LIFE OF THE RISEN CHRIST

The Holy Spirit no mere *influence*. The name "Paraclete" can be understood only of a personal, self-conscious Agent. At the same time, the term 'Holy Spirit' appears to be frequently employed in the New Testament in the sense of a "power" or essential influence, rather than of an obviously distinct Personality. The 'spirit' of Christ as equivalent to the 'mind' or 'life' of Christ.

Is what is known as the 'subliminal self' to be recognized as a sphere of the Spirit's influence? Phenomena of the day of Pentecost, wherein the disciples were lifted above the level of ordinary consciousness, as bearing upon this question. *Inspiration*, — the work of the Divine Spirit, — as

distinct from *revelation*, — the work of the Divine Word or Logos. "Sacramental grace," like the phenomena of prophetism and of "charismatic gifts" in the Church, apparently witnesses to the fact that spiritual life and strength may be unconsciously conveyed to the soul of man. The presence of the Holy Ghost as witnessed to indirectly, or by its effects. The Spirit at Pentecost was manifested in *social* form, — the form of fellowship, — by the Gift of Tongues.

Spiritual life is ours only through union with the Risen Christ, as indicated by St. Paul's phrase (to be) "in Christ." Analogy of the body; Christ as the Head, Christians as the members; — all sharing in a common life. The "self-effacement" of the Holy Spirit an act of Divine condescension, analogous to the Incarnation, and even to the Death on the cross.

The Spirit (Life) of the Risen Jesus as energizing through us upon the lives of others. This Life marked by great freedom of self-expression; it operates not only through the 'official' channels of the Word and Sacraments, but also through individual human contacts, — the vital touch of human personality.

iii. ST. PAUL'S TEACHING CONCERNING 'THE SPIRIT'

A growing tendency at the present time is to identify the Risen and glorified Christ with 'the Spirit.' This opens up the question as to the meaning of the New-Testament term 'Spirit' or 'the Spirit,' especially in the writings of St. Paul. Is 'the Spirit' in Pauline phraseology an exact equivalent of 'the Holy Spirit'? 'Holy Spirit' ('Holy Ghost') as a Divine Name is *exclusive*, while 'Spirit' ('the Spirit') is *inclusive*. 'Spirit' as used by St. Paul bears a threefold significance; — (a) the Holy Spirit of God; (b) the Spirit of, or the Spirit which is the Risen and glorified Christ; and (c) the spirits of those who are 'in Christ.' The distinction between the Spirit of God and 'the Spirit' as the Divine Christ is the distinction between the Persons of the Holy Ghost and of the Incarnate Word or Logos.

The spiritual realm distinguished from the realm of merely *psychical* experience in I. Cor. ii. 9-16. Ethical character of the spiritual life; the 'spirit' as contrasted (a) with the 'letter,' and (b) with the 'flesh.' The 'freedom of the spirit' expresses itself in loving service.

The phrase 'in the Spirit' compared with the closely connected Pauline phrases 'in the Lord,' 'in Christ' ('in Christ Jesus').

CHAPTER III.

THE DIVINE TRINITY AND PERSONALITY

(I) Intellectual challenge presented by the dogma of the Holy Trinity; it seems paradoxical; does it involve self-contradiction? Let us reëxamine the statements of the historic Creeds. (II) The key to the solution of the Trinitarian problem is to be found in *personality*; in a closer analysis of what is involved in consciousness.

The antithesis between 'person' and 'substance' is at the basis of the Church's doctrine of the Trinity. This antithesis to be interpreted in the light of our self-consciousness. The distinction between the 'instrument' of consciousness and its 'ground' is the distinction between 'person' and 'substance' in the Godhead. (III) The 'burning bush' as the symbol of self-consciousness. (Other less adequate symbols noted in passing.)

But this does not bring us *at once* to the Church's doctrine of the Trinity. (IV) 'Person' in the Godhead must be posited *thrice* (must be multiplied by *three*). This means that the *triune* consciousness of the Godhead transcends all human or finite experience; the Fact of the Holy Trinity is unique.

(V) Illustrations of the fact of plural personality in the Godhead have been sought in external nature (the sun and its radiance; the fountain and the stream proceeding therefrom). (VI) Also in the constitution of the human spirit, with its distinct faculties, such as "memory, understanding, will." Again, the endeavor has been made to interpret the fact of the Trinity by means of the process of

self-consciousness; i.e. by identifying the factors of the self-conscious process *directly* with the 'Persons' of the Holy Trinity. These attempts, though suggestive, are not altogether convincing. The same may be said of the attempt to interpret the Trinity by the analysis of *love* as a psychical or spiritual process. 'Faculties' or 'processes' in the soul are not, by themselves, distinct *persons*. (VII) How, then, shall we define Triune personality? Aquinas' endeavor to interpret the three 'Persons' in the Godhead as 'relations of origin'; this attempt not convincing. 'Person' in the Holy Trinity cannot be defined save as 'instrument' or 'means' ($\delta\iota'$ $o\ddot{v}$) of consciousness. (VIII) This conception of 'personality' is implicitly contained in the statements of the 'Athanasian' Creed, though it was not clearly present to the minds of those who framed that Symbol. This may be termed the distinctively Western or Augustinian interpretation of Triune personality in the Godhead. (IX) In distinction from the above, the 'Nicene' interpretation of the Trinity is that of three concrete personal Beings or 'Hypostases,' of whom One is original and the other Two derivative. The two interpretations taken together are necessary to form the complete conception of the Holy Trinity. This doctrine in its final form an illustration of "development" or evolutionary process. Intellectual apprehension finds its goal and end in the worship of the Triune God.

NOTE:— On the so-called 'damnatory clauses' of the 'Athanasian' Creed.

CHAPTER IV.

THE INCARNATION AND PERSONALITY

To the reader of the New-Testament record Jesus Christ must appear as a personality at once human and more than human. Testimonies adduced from the Gospel history. Christian thought must seek to express by some intellectual formula this union of Divinity and humanity in the Person of Christ.

The Christology of the Church as set forth in the historic formula of the Council of Chalcedon, which recognizes two 'natures,' — the Divine and the human, — as subsisting in the one 'Person' of Christ. As in the doctrine of the Trinity, so also in Christology two distinct (not contradictory) conceptions may be noted, depending upon the relative difference in meaning between the Greek 'hypostasis' and the Latin 'persona.' In the Greek "orthodox" conception Christ is a Divine Being manifesting Himself in the guise of a man; Latin and Western thought, on the other hand, by balancing the conceptions of Divinity and humanity, seeks to do fuller justice to our Lord's Manhood. Is the Manhood of Christ to be regarded as 'impersonal' or as 'personal'? The personal 'ego' of Jesus Christ is identical with the 'person' of the eternal Son of God. Dante's illustration of the Incarnation; another illustration offered to express the union of Divinity and humanity in the one Person of Christ. The 'personality' of our Lord — His inmost *αὐτός* — is Divine and uncreated; yet by virtue of its union with the Manhood our Lord may be said to be relatively a human person.

Is our Lord *as Man* to be worshipped? The answer to this question depends upon whether, even as Man, Christ was *mere* man. We worship Christ in His Humanity; yet this worship is relatively distinct, though inseparable, from the worship of Almighty God.

CHAPTER V.

HUMAN PERSONALITY AND JUSTIFICATION BY FAITH

Importance of the consideration of the Scriptural doctrine of Justification in our study of personality, inasmuch as "justification" means nothing less than the Divine recognition of human character from the moral and spiritual viewpoint. Is this "justification" by faith only, or by faith and works? Apparent discrepancy between the teaching of St. Paul and that of St. James on this matter. Importance, in St. Paul's teaching, of the idea of justification as 'pardon'

or 'forgiveness'; a thought which is not emphasized in the Epistle of St. James. Human "righteousness" and (by consequence) "justification" considered as 'negative' and as 'positive.' St. Paul affirms that man is not justified by 'works of law.'

The relation of human righteousness (and justification) to faith is twofold; righteousness as 'out of' faith and as 'through' faith. Faith as (1) the instrument and as (2) the subjective ground of man's justification. The *ultimate* ground of human justification is the sole merits of Jesus Christ.

Justification as exemplified in the case of Abraham and of Rahab. The 'works' here in question were wrought in faith and in the power of the Spirit. Justification is not "by works" in the sense that "works" are its *instrumental* cause. On this point there is no divergence between the teaching of St. Paul and that of St. James.

Is righteousness realized 'in the flesh' or 'in the spirit'? This leads on to the final question as to whether our Lord, as Man, was justified 'by works of law.' Although Christ as Man kept the Law perfectly throughout His earthly life, it was primarily by 'faith' rather than by 'works of law' that He was 'justified' in His final act of self-surrender upon the Cross. This was preëminently that act of (human) righteousness (*δικαίωμα*) on the ground of which our Lord as Man was justified; and whereby He also won justification for all who by faith are vitally one with Him. Accordingly, it is only 'in the Spirit' that we, like our Lord Himself, are 'justified.'

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